اللَّآلِئُ النَّقِيَّة

شَرْحُ

الْمُقَدِّمَةِ الْجَزَرِيَّة

By

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Many thanks and appreciation also goes to Sheikh Riyaad Saloojee for helping with the speedy editing of this work. May Allah reward him and his family abundantly.

SYSTEM OF TRANSLITERATION

Nr	Arabic	English	Nr	Arabic	English
1	أ	`	17	ظ	th
2	ب	b	18	ع	˘
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	h	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	اَ	ā
14	ص	s	30	ِيْ	ī
15	ض	d	31	ُوْ	ū
16	ط	t	32	أَيْ	ay
			33	أَوْ	ou

N.B. Arabic words are italicized except in 3 instances:
1- When possessing a current English usage.
2- When part of a heading.
3- When the proper names of humans.

N.B. The sign for [أ] which is [`] will be omitted when the former appears in the beginning of a word.

Introduction

This is the third part in the Murshid al-Qārī series, a commentary on the famous *Muqaddimah al-Jazariyyah* of Ibn al-Jazarī. I have tried to keep the discussions very simple and basic so that students and readers may easily comprehend the topics deliberated. However, unlike the first two books, some of the matters discussed here are intricate and a discussion of them is unavoidable. Therefore, it is of utmost importance that students gain a solid foundation by first mastering book one and two before endeavoring to study this present work.

The format of the book is the same as book two: after the text is given, there are headings for TRANSLATION, VOCABULARY and EXPLANATION. The translations are kept in context of the rules being explained. However, certain chapters have not been translated since the verses only hold examples of words in the Qur\`ān, which are then presented under the heading EXPLANATION. This is most commonly found in the chapter of the *thā\`s*, the chapter on the cut and joined compounds, the chapter on the *tā\`s*, and a few other verses in various chapters.

I have also not discussed the variances in the text of the *Jazariyyah* as it might tire the student and since they are detailed in my work, *al-Wajāzah.* Those who are interested in these text variations may refer to it.

Finally, I have added a chapter about the *tā\`s* at the end of this commentary because Ibn al-Jazarī alludes to them in the current work. It is not part of the *Jazariyyah*, but the keen student may find it of interest.

I pray that Allah benefits all who read this work.

Muhammad Saleem ibn Ismail Gaibie

Imam Ibn al-Jazarī[1]

His full name is Muhammad ibn Muhammad ibn Muhammad ibn ˘Alī ibn Yūsuf al-˘Umarī al-Dimashqī.[2] His nickname [*laqab*] is Shams al-Dīn and he had two patronyms [*kunyatān*]: Abū al-Khayr and Abū Muhammad; the first is more widely used. He is commonly known simply as Ibn al-Jazarī. The ascription *'jazarī'* derives from the Arabic word '*jazīrah'* which means 'a peninsula'. Most experts are of the view that it refers to *Jazīrah Ibn ˘Umar*, a town in Turkistan.[3] The eponymous Ibn ˘Umar is ˘Abd Allāh ibn ˘Umar, a man from Mosul in Iraq. Some have suggested that it signifies *Jazīrah ibn al-Khattāb al-Ta˘labī*, a port city in Armenia.[4]

The father of Ibn al-Jazarī – a merchant by trade – spent forty years yearning for a child but to no avail. At the well of *Zamzam* whilst performing *Hajj* he supplicated that Allah grant him a son. His prayer was answered and in the year 751 AH on a Saturday night, the 25th of the month of *Ramadān*, just after the completion of the nightly *Tarāwīh salāh*-prayers, Ibn al-Jazarī was born.[5]

Ibn al-Jazarī's father, himself a devout Muslim, revered the Islāmic sciences and had a special inclination to the study of the Qur`ān. He therefore presented his son to his personal Sheikh, the renowned Hasan al-Sarūjī, at a tender age to begin his instruction in the Qur`ānic sciences. In this way father and son are recorded in the annals of history as contemporaries, having been students of the same master.

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[1] This biography is an extract of what I have written in my work *Isnād al-Jazarī al-Imām*. Refer to it for more details.

[2]This is how his name appears in *Ghāyah al-Nihāyah, al-Daw˘al-Lāmi˘, al-Badr al-Tāli˘, al-Uns al-Jalīl* and the appendix of *Tabaqāt al-Huffāth*. In *Shadharāt al-Dhahab* and *al-Shaqā`iq al-Nu˘mānī* however, his name appears with an additional Muhammad as follows: Muhammad ibn Muhammad ibn Muhammad ibn Muhammad ibn ˘Ali ibn Yūsuf.

[3] This was first stated by Abū Bakr, the son of Ibn al-Jazarī, and all later scholars simply reiterate his statement.

[4] *Mu˘jam al-Buldān* Vol. 3 pg.57

[5] Ibn al-Jazarī himself mentions this date in *Ghāyah al-Nihāyah*. In *al-Uns al-Jalīl* his birth-date is given as Saturday, 17 *Ramadān*.

Ibn al-Jazarī successfully memorized the entire Qur`ān at the early age of 13 and a year later, in 765 AH, was selected to lead the community in *salāh*. He soon followed this singular feat with an initiation into the study of the various *qirā'āt* [Qur`ānic readings] at the hands of the master reciters [*qurrā'*] of the Levant.[6] Notables amongst his many teachers from Levant include Ibn al-Sallār, Ahmad al-Tahhān and Ahmad ibn Rajab. The study and rendering of the entire seven readings [*sab˘ah qirā'āt*] was conducted under the tutelage of such masters as Ibrāhīm al-Hamawī and Abū al-Ma˘ālī ibn al-Labbān which he completed in the year 768 AH.

In the same year, he journeyed to *Hijāz* [now part of Saudi Arabia] for Hajj where he again studied the seven readings, this time as directed in *al-Kāfī* of Ibn al-Shurayh and *al-Taysīr* of Abū ˘Amr al-Dānī under the Imām of Medina, Muhammad ibn ˘Abd Allāh.

On his return to Damascus he made preparations to study in Spain by Sheikh Muhammad ibn Yūsuf al-Andalūsī but was discouraged by his father. Instead, in 769 AH, he journeyed to Egypt where, under the tutelage of Ibn al-Sā`igh and Ibn al-Baghdādī, he learned to combine the seven variant readings as indicated in *al-˘Unwān, al-Taysīr* and *al-Shātibiyyah*. He also read the twelve readings [*qirā'āt*] to Abū Bakr ibn al-Jundī according to many variant *turuq*. In the course of his reading to Ibn al-Jundī he reached the Qurānic verse in *Sūrah Nahl*

﴿إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيْتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الفَحْشَاءِ وَالْـمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ﴾

at which point Ibn al-Jundī passed away. Ibn al-Jazarī was therefore unable to complete his reading to Ibn al-Jundī but had fortunately previously acquired *ijāzah* [permission] from him. The remainder he completed by Ibn al-Sā`igh and Ibn al-Baghdādī.

He returned to Damascus for a short period until a desire to visit Egypt once again caused him to depart for Cairo in 771 AH. He resumed his studies with Ibn al-Sā`igh but now added the readings

[6] Once the vast *Shām* [Greater Syria], now subdivided into the 4 countries: Jordan, Lebanon, Palestine and [Lesser] Syria.

[*qirā'āt*] mentioned in *al-Mustanīr, al-Tadhkirah, al-Irshād* of Abū al-˘Izz, *al-Irshād* of ˘Abd al-Mun˘im ibn Ghalbūn and *al-Tajrīd*. He also managed to continue his renderings to Ibn al-Baghdādī, this time according to the *qirā'āt* of Ibn Mu<u>h</u>aysin, al-A˘mash, al-<u>H</u>asan al-Ba<u>s</u>rī and others in conformity with the relative works already studied by Ibn al-<u>S</u>ā`igh.

His studies now started extending beyond the field of *qirā'āt* and he became well-versed in the other various Islāmic fields of *tafsīr* [Qur`ānic exegesis], *<u>h</u>adīth* [prophetic traditions], *fiqh* [Islāmic positive law], *u<u>s</u>ūl* [legal theory], *taw<u>h</u>īd* [Islamic creed], *balāghah* [Arabic rhetoric], *<u>s</u>arf* [etymology of the Arabic language] and so forth. As a follower of the *Shāfi˘ī* School of Law, he studied *fiqh* by ˘Abd al-Ra<u>h</u>īm al-Asnawī and *U<u>s</u>ūl, Ma˘ānī* and *al-Bayān* by <u>D</u>iyā` al-Dīn amongst others. He also journeyed to Alexandria where he studied by the students of Ibn ˘Abd al-Salām and Ibn Na<u>s</u>r.

On returning to Damascus he read combining the seven readings to al-Qā<u>d</u>ī A<u>h</u>mad al-Kafrī. However, in 778 AH, he soon returned to Egypt for the 3rd time where, in Alexandria, he read the *qirā'āt* detailed in *al-I˘lān* to ˘Abd al-Wahhāb al-Qarawī. He now journeyed back to Damascus as an expert in numerous sciences particularly that of *qirā'āt*, *<u>h</u>adīth* and *fiqh*. His expertise in *qirā'āt* gained him the title of *Imām al-Muqri'īn* [Grandmaster of the *Qirā'ah* Teaching Fraternity]. His right to pass *fatāwā* [religious legal verdicts] was also now sanctioned by Ibn Kathīr (774 AH), <u>D</u>iyā` al-Dīn (778 AH) and *Sheikh al-Islām* al-Bulqīnī (785 AH).

In Damascus he acquired the post of *qirā'ah* teacher in *Jāmi˘ al-Umawī* [The Umayyad University], eventually succeeding his teacher, Ibn Sallār, as the *Sheikh al-Qurrā'* [Grandmaster of Qur`ānic Reciters] after the latter's demise. Here he also established a school for the teaching of the Qurān and its many sciences.

Desiring to spread his knowledge far and wide, he now traveled to Rome where, in 798 AH, the Sultan Bā Yazīd accorded him the honour and respect he deserved. This allowed him to teach *qirā'āt, ˘ulūm al-*

Qur`ān, h̲adīth and other sciences for seven years to a wide audience, proving beneficial to a great multitude.

After the demise of Bā Yazīd, Taymūr Lang took Ibn al-Jazarī to Samarqand. At his arrival a huge feast was prepared by Taymūr who seated all the scholars to his right and all his senior advisors to his left. Scholars were seated in decreasing order of rank with Ibn al-Jazarī before al-Sayyid al-Sharīf al-Jurjānī. When Taymūr was asked as to the reason for placing another before the learned and respected al-Jurjānī, he replied that it was only natural that one more learned in the Qur`ān and Sunnah should assume the closer position.[7]

In 807 AH he traveled to various lands such as *Khurāsān*, *Harāh* and *Yazd*. He remained in *As̲fahān* for some months until *Ramad̲ān* 808 AH when he departed for *Shīrāz*. Upon arrival in *Shīrāz*, he was forced by the Sultan to assume the position of *Qād̲ī* [magistrate]. It would be fourteen years later in 821 AH before he left *Shīrāz*. In the interim he founded a local school for the study of the Qur`ānic sciences which was attended by a great many students.

Accompanied by T̲āhir ibn ˘Azīz, a student from *Shirāz*, he continued his travels to Iraq and, in Bas̲rah, he initiated a circle of learning. It attracted many students who flocked to him from near and far. Ibn ˘Azīz personally completed the rendition of the entire Qur`ān in the ten readings [*qirā'āt*] to the satisfaction of the master. He was later to attempt a second rendition but was not fated to complete it.

In the following year, another student Mu˘īn al-Dīn ibn ˘Abd Allāh, the magistrate of *Qazārūn*, journeyed with Ibn al-Jazarī to Medina. The route chosen took them past the town of *˘Unayzah* in Nejd just beyond which they were divested of all their belongings by highway robbers. Unable to continue the journey due to lack of funds they returned to *˘Unayzah* where Ibn al-Jazarī authored the famous *al-Durrah al-Mud̲iyyah*. Towards the end of this masterwork Ibn al-Jazarī hints at the circumstances of its composition. During this setback Mu˘īn al-Dīn took the opportunity to start a rendition of the Qur`ān according to the

7 *Al-Badr al-T̲āli˘*, vol. 2, pg 134.

reading [*qirā'ah*] of Abū Jaˇfar. It was to be completed in Medina where the Imam of the *H̲aram* also read to Ibn al-Jazarī. For some months he remained in Mecca and Medina where he conducted various classes. He also performed *h̲ajj* in this period. Following this he returned to Iraq where he continued his teaching for some years before returning to the two Holy Cities for *h̲ajj* in 826 AH.

He then left for Egypt where he met his son whom he had not seen for 20 years. The following *h̲ajj* season saw him return to *Makkah* and then to Yemen via sea. The Yemenites by then already possessed copies of his *al-H̲is̲n al-H̲as̲īn* which they had commenced studying. He remained with them until the next *h̲ajj*, whereupon he journeyed to Egypt where he spent some months. In 829 AH the desire to continue his propagation and teaching took him back to Damascus and then on to *Shīrāz*.

This was to be his final journey and he passed away in 833 AH on the 5th of *Rabīˇ al-Awwal*, a Friday. His funeral procession attracted a great multitude who vied to have the honor to carry his bier. His body was laid to rest in the school which he had personally erected in *Shīrāz*.

POSITIONS HELD

- Teacher at *Jāmiˇ al-Umawī* in Damascus. He assumed this position after receiving *ijāzah* by his teachers, Ibn al-Labbān and Ibn Sallār.
- *Sheikh al-Qurrā'* at *Turbah Umm al-S̲āli̲h̲* which was founded by al-S̲āli̲h̲ Ismāˇīl ibn al-Malik al-ˇĀdīl al-Ayyūbī (648 AH). The position of *Sheikh al-Qurrā'* at this institute could only be assumed by the most learned *qārī* in the city and in 782 AH when his teacher, Ibn al-Sallār, passed away it was given to Ibn al-Jazarī.
- *Sheikh al-Qurrā'* and *Shaykh al-Nuh̲āt* at *Madrassah al-ˇĀdiliyyah*.
- *Sheikh of Dār al-Qurān*, which he personally founded, in Damascus.
- Teacher at *Madrassah al-S̲ālih̲iyyah al-Qudsiyyah*.
- *Qād̲ī* [judge] of *Shīrāz*. This position he assumed under duress.
- *Sheikh* of a school, which he personally founded, for the teaching of the *Qurān*ic sciences in *Shīrāz*. According to numerous reports, he lies buried in this very school.
- *Sheikh* of *Dār al-H̲adīth al-Ashrafiyyah*.
- Teacher at *Madrasah al-ˇAtābikiyyah*.

- Lecturer at *Jāmiˇ al-Tawbah* in Damascus.
- *Qāḏī* in *Shām* [Levant].

HIS CHILDREN

Offspring mentioned by *Ibn al-Jazarī* himself in *Ghāyah al-Nihāyah* include:

- Muḫammad, Abū al-Fatḫ. Born in 777 AH and died in 813 AH. By the age of 8, he had memorized the *Qur`ān*, the *Shāṯibiyyah* and the *Rāˇiyyah*. He then started reading the ten *qirā'āt* to his father. He accompanied his father on one of his journeys to Egypt and read to Abū al-Fatḫ Muḫammad al-ˇAsqalānī. This he followed by combining the seven readings under the tutelage of Aḫmad ibn Baybaras. He studied various books dealing with *qirā'ah* and sat in many *ḫadīth* classes conducted by numerous scholars all over Damascus. His personal predilection and therefore primary preoccupation was in the fields of *Fiqh*, *Uṣūl al-Fiqh*, *Qirā'āt* and *Ḫadīth*. He eventually succeeded his father as a teacher in Damascus.
- Muḫammad, Abū al-Khayr. Born in 789, he studied and received *ijāzah* by numerous scholars. He also accompanied his father on one of his journeys to Egypt and studied the *Shaṯibiyyah* and other works on *Qirā'āt* by the local scholars [*shuyūkh*]. Afterwards he returned to Damascus to study *Ḫadīth* by its masters. Later when his father moved to Rome, he joined him to acquire the sciences of the *Qurān*. In 803 AH his father initiated his instruction in the methodology of ten *qirā'āt* combination, which he completed in 809 AH.
- Aḫmad, Abū Bakr. Born in 780 AH, he started his studies at an early age, completing the memorization of the *Qurān* when he was ten and leading the community in *ṣalāh* at eleven. He had also memorized the *Shāṯibiyyah*, the *Rāˇiyyah* and the *Ṯayyibah*. Furthermore, he also journeyed to Egypt with his father and studied under *Ibn al-ˇAsqalānī*. He attended the *Shāṯibiyyah* and *ˇUnwān* classes conducted by Ibn al-ˇAsqalānī, who eventually gave him *ijāzah* in both. On a second trip to Egypt, he studied the ten *qirā'āt* and the *Shāṯibiyyah* by Ibrāhīm al-Shāmī. His study of the ten *qirā'āt* was completed under the tutelage of his father, who also taught him many of his own works. His study by his father continued in Rome where the former became the personal instructor to the children of the Sultan. When his father was taken to Samarqand by Taymūr Lang, they were separated for 20 years but met

by accident in 828 AH on *hajj*. He then journeyed with his father to Damascus, where after the latter's demise he assumed many of his teaching positions. He authored numerous commentaries [*shurūh*] on his father's works including the *Tayyibah* and the *Muqaddimah*.

- ˇAlī. He is mentioned twice in the *Ghāyah*. According to his father's personal account, he studied under Muhammad ibn Salamah al-Misrī and Ahmad al-Suwaydī.
- Salmā. She started memorizing the *Qurān*, the *Muqaddimah* and the *Tayyibah* at the age of 13. At her completion of the memorization of the *Qurān* in 832 AH, she recited it from memory in its entirety to her father while incorporating the ten readings. She apparently excelled in other fields as well such as Arabic language, in general, and Arabic poetry and writing, in particular.

Other children include:

- Ismāˇīl, Abū al-Baqā'.
- Ishāq, Abū al-Fadl.
- Fātimah.
- ˇĀyshah.

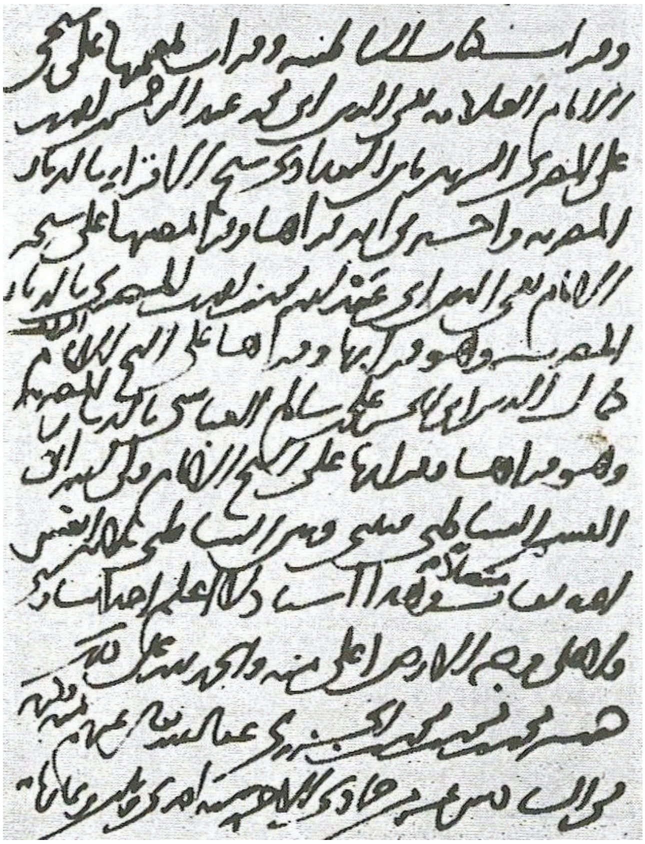
It is said that all his children completed the memorization of the *Qurān* and all were excellent *qurrā'*.[8]

SOME OF IBN AL-JAZARĪ'S LISTED WORKS

- *Tahbīr al-Taysīr*
- *Taqrīb al-Nashr fī al-Qirā`āt al-ˇAshr*
- *Al-Tamhīd fī ˇIlm al-Tajwīd*
- *Al-Hisn al-Hasīn min Kalām Sayyid al-Mursalīn*
- *Al-Durrah al-Mudiyyah fī Qirā`āt al-A`immah al-Thalāthah al-Mardiyyah*
- *Tayyibah al-Nashr fī al-Qirā`āt al-ˇAshr*
- *Ghāyah al-Nihāyah fī Asmā` Rijāl al-Qirā`āt*
- *Al-Muqaddimah al-Jazariyyah / Al-Muqaddimah fī Mā ˇalā Qāri` al-Qur`ān an Yaˇlamah*
- *Munjid al-Muqri`īn wa Murshid al-Tālibīn*
- *Al-Nashr fī al-Qirā`āt al-ˇAshr*

[8] *Miftāh al-Saˇādah*.

SAMPLE OF IBN JAZARĪ'S HANDWRITING



A FEW OF IBN AL-JAZARĪ'S TEACHERS

- Abū al-Maˇālī ibn al-Labbān
- Abū al-Maˇālī al-Salāsī
- Ibn al-Baghdādī
- Ibn al-Jundī
- Ibn al-S̲ā`igh

Some links to Imam Jazarī through which I transmit the Jazariyyah

I studied this poem by my esteemed *ustādh*, **Qāri Ayyūb ibn Ibrāhīm Ishāq**, who informed me that he in turn studied it by the master and expert **Qāri Anīs Ahmad Khān** (d. 1990 C.E.), who studied it by the skilled **Qāri Muhibb al-Dīn ibn Diyā` al-Dīn** (d. 1981 C.E.), from his father and teacher, **Qāri Diyā` al-Dīn** (d. 1952 C.E.), from the authority **Qāri ˇAbd al-Rahmān al-Makkī** (d. 1923 C.E.).

(An alternate link) **Qāri Muhibb al-Dīn** (d. 1981 C.E.) also acquired this directly from **Qāri ˇAbd al-Rahmān al-Makkī** (d. 1923 C.E.), who studied it under the auspices of his brother and teacher **Qāri ˇAbd Allah ibn Bashīr al-Makkī** (d. 1919 C.E.), who received it from the Egyptian scholar and expert **Ibrāhīm Saˇd** (d. 1898 C.E.), who received it from **Hasan al-Juraysī al-Kabīr** (was still alive in 1888 C.E.), who studied it with **Ahmad al-Durrī al-Tihāmī** (died before 1867 C.E.), acquiring it from **Ahmad Salamūnah** (was still alive in 1818 C.E.), from **Ibrāhīm al-ˇUbaydī** (was still alive in 1822 C.E.), from **ˇAbd al-Rahmān al-Ujhūrī** (d. 1784 C.E.), from **Ahmad al-Baqarī** (d. 1775 C.E.), from **Muhammad al-Baqarī** (d. 1699 C.E.), from **ˇAbd al-Rahmān al-Yemenī** (d. 1640 C.E.), from his father **Sheikh Shahhādhah al-Yemenī** (d. 1570 C.E.), from **Nasir al-Dīn al-Tablāwī** (d. 1559 C.E.), from **Sheikh al-Islām Zakariyyā al-Ansārī** (d. 1519 C.E.), from **Ridwān al-ˇUqbī** (d. 1448 C.E.), from the author of *Al-Muqaddimah al-Jazariyyah* **Imam Muhammad ibn al-Jazarī** (d. 1430 C.E.).

(Alternate link) Sheikh **ˇAbd al-Rahmān al-Yemenī** (d. 1640 C.E.) also read to **Ibn Ghānim al-Maqdisī** (d. 1596 C.E.), from **Muhammad ibn Ibrāhīm al-Samadīsī** (d. 1526 C.E.), from Sheikh **Ahmad al-Umyūtī** (d. 1467 C.E.), from **Abū Bakr ibn al-Jazarī** (d. 1432 C.E.), from his father, the author of *Al-Muqaddimah al-Jazariyyah* **Muhammad ibn al-Jazarī** (d. 1430 C.E.).

(Alternate link) **Ahmad al-Umyūtī** (d. 1467 C.E.) also studied this book directly from the author, **Muhammad Ibn al-Jazarī** himself (d. 1430 C.E.).

(Alternate *sanad*) I also recited the *Jazariyyah* from memory to Sheikh **Hasan ibn Mustafā al-Warrāqi al-Misrī**, who in turn read it in this manner to Sheikh **˘Abd al-Fattāh Madkūr Bayyūmī**, who read it to Sheikh **˘Ali Muhammad al-Dabbā˘** (d. 1960 C.E.), to **˘Abd al-Rahmān al-Khatīb** (was still alive in 1920 C.E.) to Sheikh **Muhammad ibn Ahmad Mutawallī** (d. 1895 C.E.), to **Ahmad al-Durrī al-Tihāmī** (died before 1867 C.E.) with his *sanad* mentioned previously to **Imam al-Jazarī** (d. 1430 C.E.).

(Alternate link) Sheikh **Hasan ibn Mustafā al-Warrāqi** also read the *Jazariyyah* to Sheikhah **Nafīsah bint ˘Abd al-Karīm Zaydān** (d. 2008 C.E.), who read it to Sheikh **˘Abd al-˘Azīz al-Zayyāt** (d. 2003 C.E.), to Sheikh **˘Abd al-Fattāh Hunaydī** (d. 1950 C.E.), to Sheikh **Mutawallī** (d. 1895 C.E.) with his *sanad* to **Imam al-Jazarī** (d. 1430 C.E.).

(Alternate link) Sheikh **Hasan ibn Mustafā al-Warrāqi** also read it to Sheikh **˘Abd al-Rahmān ibn Mustafā al-Dimashqī**, who read it to many teachers, including Sheikh **Abū al-Hasan Muhy al-Dīn al-Kurdī**, to Sheikh **Mahmūd Fā`iz al-Dayr ˘Attānī** (d. 1965 C.E.), to **Muhammad Salīm al-Hulwānī** (d. 1944 C.E.), to his father and teacher **Ahmad al-Hulwānī** (d. 1890 C.E.), to **Ahmad al-Marzūqī** (d. 1846 C.E.) , to **Ibrāhīm al-˘Ubaydī** (d. was still alive in 1822 C.E.) with his *sanad* mentioned previously to **Imam al-Jazarī** (d. 1430 C.E.).

(Alternate link) **Sheikh Hasan ibn Mustafā al-Warrāqi** also read it to Sheikh **˘Abd al-Bāsit Hāshim**, to Sheikh **Ahmad ˘Abd al-Ghanī al-Usyūtī**, to Sheikh **Mahmūd ˘Uthmān**, to Sheikh **Hasan Bayyūmī al-Karrāk** (d. 1922 C.E.), to **Muhammad Sābiq** (d. 1894 C.E.), to Sheikh **Khalīl ˘Āmir al-Matūbasī**, **˘Ali al-Huluwwu Ibrāhīm al-Samannūdī** (d. 1878 C.E.), to **Sulaymān al-Shuhadāwī**,

to **Mustafā al-Mīhī** (was alive in 1814 C.E.), to his father, **ˇAli al-Mīhī** (d. 1790 C.E.), to **Ismāˇīl al-Mahallī al-Azharī**, to **Muhammad al-Munayyir al-Samannūdī** (d. 1785 C.E.), to **ˇAli al-Rumaylī** (d. 1718 C.E.), to **Muhammad al-Baqarī** (d. 1699 C.E.) with his *sanad* mentioned previously to **Imam al-Jazarī** (d. 1430 C.E.).

(Alternate *sanad*) I also read the *Jazariyyah* to Sheikh **Ilyās al-Barmāwī**, who read it to many teachers, including Sheikh **Bakrī al-Tarābīshī**, who read to the *Sheikh al-Qurrā`* in Syria during his time **Muhammad Salīm al-Hulwānī** (d. 1944 C.E.), from his father and teacher, *Sheikh al-Qurrā`* **Ahmad al-Hulwānī** (d. 1890 C.E.), from the *Sheikh al-Qurrā`* in Mecca during his time, **Sheikh Ahmad al-Marzūqī** (d. 1846 C.E.), from **Ibrāhīm al-ˇUbaydī** (was still alive in 1822 C.E.) with his *sanad* mentioned previously to **Imam al-Jazarī** (d. 1430 C.E.).

(Alternate link) **Sheikh Ilyās al-Barmāwī** also read to Sheikh **Muhammad Karayyim Rājih**, who read to **Muhammad Salīm al-Hulwānī** (d. 1944 C.E.), to Sheikh **Ahmad al-Hulwānī** (d. 1890 C.E.), to **Ahmad al-Marzūqī** (d. 1846 C.E.), to **Ibrāhīm al-ˇUbaydī** (was still alive in 1822 C.E.) with his *sanad* mentioned previously to **Imam al-Jazarī** (d. 1430 C.E.).

(Alternate link) **Sheikh Ilyās al-Barmāwī** also received *ijāzah* from the *Mufti al-Hanafiyyah* in Syria, **Sheikh ˇAbd al-Razzāq al-Halabī**, who read it to **Sheikh Mahmūd Fā`iz al-Dayr ˇAttānī** (d. 1965 C.E.), who read it to **Sheikh Muhammad Salīm al-Hulwānī** (d. 1944 C.E.) with his *sanad* to **Imam al-Jazarī** (d. 1430 C.E.).

(Alternate link) **Sheikh Ilyās al-Barmāwī** also read it to Sheikh **Ibrāhīm ibn Sālih** from Nigeria, who read it to the famous reciter **Mahmūd Khalīl al-Husrī** (d. 1980 C.E.), who read it to **Ibrāhīm ibn Ahmad al-Mālikī**, to **Ahmad Mustafā Murād al-Marhūmī**, to Sheikh **Hasan Abū Shabānah**, to **ˇAli Saqar al-Jouharī**, to

Mustafā al-Mīhī (was alive in 1814 C.E.) with his *sanad* mentioned previously to **Imam al-Jazarī** (d. 1430 C.E.).

(Alternate link) Sheikh **Mahmūd Khalīl al-Husrī** (d. 1980 C.E.) also studied this text by Sheikh **ˇAli Muhammad al-Dabbāˇ** (d. 1960 C.E.) with his *sanad* mentioned previously to **Imam al-Jazarī** (d. 1430 C.E.).

(Alternate link) **Sheikh Ilyās al-Barmāwī** also read the *Jazariyyah* to the Egyptian expert, Sheikh **ˇAbd al-Hakīm ˇAbd al-Latīf**, who read to **Mustafā al-Bājūrī**, to the author of *Nihāyah al-Qoul al-Mufīd,* **Makkī Nasr al-Juraysī** (d. approximately 1904 C.E.), to to Sheikh **Mutawallī** (d. 1895 C.E.) with his *sanad* mentioned previously to **Imam al-Jazarī** (d. 1430 C.E.).

(Alternate link) **Sheikh Ilyās al-Barmāwī** also read the *Jazariyyah* to Sheikh **ˇAbd al-Hannān al-Husaynī**, who read to Sheikh **Rahīm Bakhsh** (d. 1402 C.E.), to the *Sheikh al-Qurrā`* in Pakistan during his time, Sheikh **Fatah Muhammad al-Pānīpatī** (d. 1407 C.E.), to **Muhy al-Islām al-Pānīpatī** (d. 1346 C.E.), to **ˇAbd al-Rahmān al-Aˇmā al-Pānīpatī** (d. 1330 C.E.), to **ˇAbd al-Rahmān al-Muhaddith** (d. 1314 C.E.), to **Shāh Imām al-Dīn al-Amrūhī**, to Sheikh **Karam Allah al-Dehlawī** (d. 1258 C.E.), to **Shāh ˇAbd al-Majīd** (d. around 1210 C.E.), to Sheikh **Ghulām Mustafā** (d. around 1160 C.E.), to Qāri **Ghulām Muhammad**, to Sheikh **ˇAbd al-Ghafūr al-Dehlawī** (d. 1120 C.E.), to Sheikh **ˇAbd al-Khāliq al-Manūfī** (was alive in 1150 C.E.), to Sheikh **Muhammad al-Baqarī** (d. 1699 C.E.) with his *sanad* mentioned previously to **Imam al-Jazarī**

I have also read the *Jazariyyah* to others who include Sheikh **Ihsān Davids** from Cape Town, South Africa, Sheikh **Ahmad ibn Saˇd Muhammad al-ˇAwwād** from Riyad, Sheikh **Muhammad Yaˇqūbī** from Syria and Sheikh **Ahmad Mia al-Thānawī** from Pakistan, with their various *sanads* to **Imam al-Jazarī**.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Ibn al-Jazarī starts his book with the *basmalah*. The ب of بِسْم is *h̲arf al-jarr* (preposition) which is attached to a hidden clause. The clause could be أَبْتَدِئُ[9] or أُؤَلِّفُ.[10] In both cases the meaning would be similar: I start my book/poem with *bism Allah al-Rah̲mān al-Rah̲īm.*

اِسْم is derived from سُمُوٌّ according to the grammarians from Basra. It would mean something high or something of status. According to the grammarians from Kufa it is derived from وَسْمٌ or سِمَةٌ which bears the meaning of sign or indication.

There are many views concerning from which root-word اَللّٰه is derived. One of the simplest is that it is derived from إِلٰه. *Lām al-taʿrīf* is added and the *hamzah* is dropped leaving us with اَللّٰه. Most scholars are of the opinion that اَللّٰه is not derived from another word.

اَلرَّحْمٰن and اَلرَّحِيْم are both derived from رَحْمَة which means "mercy." They are both also the intense form of the word, representing the meaning of someone who is most merciful or extremely merciful. However, اَلرَّحْمٰن holds a more intense meaning than اَلرَّحِيْم due to the rule that the more letters which make up the word, the more intense would be its meaning – (كَثْرَةُ الْـمَبَانِيْ تَدُلُّ عَلَي كَثْرَةِ الْـمَعَانِيْ) e.g. قَتَلَ-يَقْتُلُ (ق،ت،ل) would mean "to

[9] The grammarians from Kufa state that the hidden clause is أَبْتَدِئُ. The grammarians from Basra say it is اِبْتِدَائِيْ. The Kufi's view would make it a verbal sentence whereas the Basri's opinion would make it a nominal sentence. In meaning, however, they would be one and the same.

[10] Other possible clauses have also been mentioned e.g. أُنَظِّمُ.

kill" whereas قَتَّلَ-يُقَتِّلُ (ق،ت،ل) would mean "to massacre."[11] اَلرَّحْمٰن is used only in reference to Allah, the Creator, as found in the verse: قُلِ ادْعُوا اللهَ أَوِ ادْعُوا الرَّحْمٰنَ,[12] whereas اَلرَّحِيْم could sometimes be used referring to creation also e.g. لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْـمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ.[13] In this verse رَحِيمٌ refers to the Prophet ﷺ.

In both cases the meaning remains the same: someone extremely merciful (ذُوْ الرَّحْمَة). Others have differentiated between the two and state that اَلرَّحْمٰن denotes mercy in general - to the believer, the unbeliever, the good and the bad in this world - whereas اَلرَّحِيْم is more specific, being directed towards the believers in the hereafter only.

The author starts his book in accordance with the Qur`ān and with a hadith which states: كُلُّ أَمْرٍ ذِيْ بَالٍ لاَ يُبْدَأُ فِيْهِ بِبِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ فَهُوَ أَقْطَعُ – "*every good action which is not started with* بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم *is severed of blessing*".[14]

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[11] Other examples would be كَسَرَ-يَكْسِرُ which means to break whereas كَسَّرَ-يُكَسِّرُ would mean to smash to pieces.

[12] *Sūrah al-Asrā`*, verse 110

[13] *Sūrah al-Toubah*, verse 128

[14] *Tabaqāt al-Shāfiˇiyyah al-Kubrā* , vol.1, pg.12. *Al-Jāmiˇ li akhlāq al-rāwī wa ādāb al-sāmiˇ*, vol 2 pg. 87, hadith no: 1231, 1232. *Al-Adhkār al-Nawawī*, pg.198

الْمُقَدِّمَةُ

TEXT: 1

١) يَقُـولُ رَاجِــي عَـفْـوِ رَبٍّ سَـامِـعِ
مُحَـمَّـدُ ابْـنُ الْـجَـزَرِيِّ الشَّافِـعِـي

TRANSLATION

Says he who hopes for the forgiveness of the All-hearing Lord, (who is) Mu<u>h</u>ammad ibn al-Jazarī al-Shāfiˇī:

VOCABULARY

يَقُوْلُ – he says. It is the *mu<u>d</u>āriˇ* (present and future tense) of قَال.

رَاجِيْ – someone who hopes. It is the *ism fāˇil* (active participle/doer) of رَجَاءٌ.

عَفْوِ – pardon, forgiveness, waiver of punishment.

رَبٍّ – lord, master, nurturer, provider.

سَامِعِ – someone who listens or someone who accepts.

ابْنُ – son.

الجَزَرِيِّ – derived from جَزِيْرَة which means island or peninsula. It refers to someone who lives on an island or peninsula.

الشَّافِعِي – the author was a Shāfiˇī.

EXPLANATION

There are no rules which are mentioned in this verse.

Most scholars have followed Imām al-Jazarī's son[15] in stating that his father is called الـجَزَرِيِّ, named after the Jazīrah of ibn ˇUmar which is

[15] His full name is A<u>h</u>mad ibn Mu<u>h</u>ammad ibn Mu<u>h</u>ammad ibn Mu<u>h</u>ammad ibn ˇAli ibn Yūsuf ibn al-Jazarī. His better known by his patronym Abū Bakr, and thus referred to by many as Abū Bakr ibn al-Jazarī. He was born on the eve of Jumuˇah, 17 of *Rama<u>d</u>ān*, 780 A.H./7 January 1379 C.E. His study of the ten *qirā'āt* was

named after ˘Abd al-˘Azīz ibn ˘Umar. Others have stated that it is named after Ibn al-Khaṯṯāb al-Ta˘labī.[16] There is unanimity, however, that it is not named after the Companion, Ibn ˘Umar ﷺ.

الشَّافِعِي indicates that Imām al-Jazarī was from the Shāfi˘ī school of jurisprudence. Others have explained that what is actually meant by الشَّافِعِي is that he was from the direct family of Imām al-Shāfi˘ī, or that his ancestors followed the Shāfi˘ī school of jurisprudence but he was not really a follower of its teachings.[17] The first view is correct.

TEXT: 2

2) الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ

عَلَى نَبِيِّهِ وَمُصْطَفَاهُ

TRANSLATION

All praise is due to Allah, and may Allah send salutations upon His Prophet and His chosen (messenger)…

VOCABULARY AND GRAMMAR

اَلْحَمْدُ – all praise.

صَلَّي – a verb derived from صَلوٰة, meaning to pray or to perform prayers. In this case it means to send salutations (a form of prayer).

عَلَي – on.

نَبِيِّه – His (Allah's) Prophet.

مُصْطَفَاه – chosen one.

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completed under the tutelage of his father, who also taught him many of his own works. His students include ˘Abd al-Dā`im al-Azharī and Aḫmad ibn Asad al-Umyūṯī. He authored a commentary in the *Jazariyyah* and on the *Ṯayyibah*. He died soon after his father in 835 A.H./1432 C.E.. See *al-A˘lām* Vol. 1 pg. 227, *Ghāyah al-Nihāyah* Vol. 1 pg. 129, *Al-Ḏou` al-Lāmi˘* 1387.

[16] Foreward of *Munjid al-Muqri`īn* pg. 9, *Fawā`id al-Tajwīdiyyah* pg. 20

[17] *Fawā`ide Marḏiyyah* pg. 22

EXPLANATION

The author also starts his book with اَلْـحَمْدُ لله in accordance with the Qur`ān and hadith. The hadith states: كُلُّ أَمْرٍ ذِيْ بَالٍ لَمْ يُبْدَأْ فِيْهِ بِحَمْدِ الله فَهُوَ أَقْطَع – *"Every good action which is not started with the praises of Allah is cut (of blessing)".*

It may seem that there is a contradiction between the two hadiths in that a person starting a work only with بَسْمَلَه need not say اَلْـحَمْدُ لله, or visa versa, since the action being void of blessing is countered by acting on any one of the two hadiths. The answer is that the starting of an action could be divided into the actual start or the relative start of the action. It is similar to a person starting a new *khatam* of the Qur`ān: the actual start is when he recites the *istiˇādhah* and a relative start could be when he reaches الرَّحْمَنِ الرَّحِيمِ, since it is not where he actually started his *khatam* (which is the *istiˇādhah*), but at the same time, he is still at the beginning of his *khatam*.

Another question to be asked by the student is that since it is appropriate to start any work with بَسْمَلَه and اَلْـحَمْدُ لله, why does the author precede اَلْـحَمْدُ لله with his name? He should have placed his name after اَلْـحَمْدُ لله and not before it. The answer is very simple; knowledge is of two types: *ˇilm ˇaqlī* (rational knowledge) and *ˇilm naqlī* (transmitted knowledge). *ˇIlm ˇaqlī* is where a person is able to understand a science without a teacher, using his intellect (*ˇaql*) alone. *ˇIlm naqlī* on the other hand can not be understood by using one's intellect alone, but is based upon a transmission of knowledge passed on from one person to another (*naql*). Because this science is based on transmission (*naql*), the author includes his name first to indicate who the transmitter (*nāqil*) of this science is.[18]

[18] Some of the links through which I transmit this book have been mentioned previously.

Salutations (*s̱alawāt*) from Allah would be mercy, from the Angels, *istighfār* (seeking of forgiveness), and from mankind, a good *du˘ā`*(prayer).

مُصْطَفَاه refers to the Prophet Muẖammad ﷺ. He is the chosen one since he was chosen from all mankind to deliver Allah's final message. He is also reported to have said that "I am the master of all the children of Adam (أَنَا سَيِّدُ وُلْدِ آدَم)." In another hadith it comes:

"Allah chose Kanānah from the children of Ismā˘īl, and chose Quraish from Kanānah, then chose Banī Hāshim from the Quraysh, ultimately He chose me from Banī Hāshim. Therefore I am the chosen of the chosen of the chosen."[19]

إِنَّ اللهَ اصْطَفَى كَنَانَة مِنْ وَلَدِ إِسْمَاعِيْل، وَ اصْطَفَى مِنْ كَنَانَة قُرَيْشًا، وَ اصْطَفَى مِنْ قُرَيْشٍ بَنِيْ هَاشِم، وَ اصْطَفَانِيْ مِنْ بَنِيْ هَاشِم، فَأَنَا خِيَارٌ مِنْ خِيَارٍ مِنْ خِيَار.

TEXT: 3

3) مُـحَـمَّـــدٍ وَآلِـــــهِ وَصَـحْـبِـــهِ

وَمُـقْـرِئِ الْـقُـرْآنِ مَـــعْ مُـحِـبِّـهِ

TRANSLATION

Muẖammad, his family, his Companions, the teacher(s) of the Qur`ān and he who loves him (the teacher)/it (the Qur`ān).

VOCABULARY AND EXPLANATION:

صَحْب is the plural of صَاحِب. It literally means a companion or a friend, and technically it is any person who saw the Prophet ﷺ, or whom the Prophet ﷺ saw, and died whilst believing in the Prophet ﷺ and his message. The pronoun in صَحْبِهِ returns to مُحَمَّدٍ at the beginning of the verse.

Ṯāsh Kubrī Zādah[20] says that مُقْرِئِ is originally مُقْرِئِيْن and the *nūn* is dropped due to *iḏāfah* (relation). It would then include many teachers

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[19] *Saẖīh Muslim* with the commentary of Nawawī, Vol. 15 pg 36, hadith no: 2276

of the Qur`ān.[21] In most explanations it states that they refer to teachers of the Qur`ān from amongst the *S̲ah̲ābah* and *T̲ābiˇīn*. Mullā ˇAli al-Qārī[22] however is of the opinion that there is no need to restrict it only to them but could refer to all teachers of the Qur`ān in general. At the same time though, he criticizes T̲āsh Kubrī Zādah for saying that مُقْرِئٍ is originally مُقْرِئِيْن, which is far fetched in Mullā ˇAli's opinion.[23] Clearly there seems to be no harm in accepting T̲āsh Kubrī Zāda's opinion since مُحِبِّهِ certainly does not only refer to a singular person. It would be

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[20] His name is ˇIs̲ām al-Dīn Abū al-Khayr Ah̲mad ibn Mus̲tafā ibn Khalīl, better known as T̲āsh Kubrī Zādah. He was born in Turkey on the fourteenth night of *Rabīˇ al-Awwal* 901 A.H./1 December 1495 C.E. He traveled across various cities in Turkey mastering an array of sciences under many experts. Many of his teachers are mentioned in his work *Al-Shaqā`iq al-Nuˇmāniyyah*, as well as what he studied by them. He assumed many leading positions as teacher in many different institutions, in addition to being a judge in Istanbul. The many posts which were occupied by him did not prevent him from writing works in numerous fields, amounting to more than 40 books. He was one of exemplary character, so much so that if someone instigated an argument with him, he would remain silent. Towards the end of his life he became blind and dictated many of his works to his students, including *al-Shaqā`q al-Nuˇmāniyyah*. This feat is surely indicative of the vast knowledge that he carried with him. He died in Istanbul on the 19 of Rajab 968 A.H./4 April 1561 C.E. Check *Al-Shaqā`iq al-Nuˇmāniyyah* pg. 336, *al-Badr al-T̲āliˇ* by Muh̲ammad ibn ˇAli al-Shoukānī, Vol. 1 pg. 83, *Al-T̲abaqāt al-Saniyyah fī Tarājim al-H̲anafiyyah* Vol. 2 pg. 108, *Shadharāt al-Dhahab* Vol. 10 pg. 514.

[21] *Sharh̲ of T̲āsh Kubrī Zādah* pg. 51

[22] Nūr al-Dīn ˇAli ibn Sult̲ān Muh̲ammad al-Harawī al-Qārī. This outstanding intellectual was nicknamed al-Qārī because he was an imam in the field of *qirā`āt*. He was born in Harāh, Khurāsān. After exhausting the scholars in Khurāsān, he traveled to Mecca in search of more knowledge and settled there. He was a prodigy, mastering all sciences, and authoring works in *fiqh*, hadith, *tajwīd*, *qirā`āt, tafsīr*, history, and others. His teachers include Ibn H̲ajar al-Haytamī and Ah̲mad al-Mis̲rī, the student of Zakariyyā al-Ans̲ārī. It is said that every year he would script a *mus̲haf* in the most beautiful handwriting and sell it. The money that he got from the sale would be enough to sustain him for that year. He died in 1014 A.H./1605 C.E. When the people of Egypt heard that he had passed on, they performed the prayer of the deceased for him due to his brilliance as a scholar. It is said that more than four thousand people attended this prayer. Check *Khulās̲ah al-Athr fī Aˇyān al-Qarn al-Thānī ˇAshar* Vol. 3 pg 185.

[23] *Minah̲ al-Fikriyyah* pg.31

similar to حَاضِرِي الْـمَسْجِدِ where the *nūn* is dropped due to *i<u>d</u>āfah*, and also to وَصَالِحُ الْـمُؤْمِنِيْن which is singular but refers to many.[24]

The pronoun in مُحِبِّهِ refers to الْقُرْآنِ or to مُقْرِئِ الْقُرْآنِ. ˇAbd al-Dā`im al-Azharī[25] states that it is clear: whoever loves the Qur`ān will obviously love the teacher of the Qur`ān.[26] Others have said that the pronoun refers to مُحَمَّدٍ, but this view is deemed far-fetched by most.

<u>S</u>alawāt is also sent upon those who love the Qur`ān and the teachers of the Qur`ān due to the hadiths: اَلْـمَرْءُ مَعَ مَنْ أَحَبَّ; *"A person is with those whom he loves."*[27] And the hadith:

أُغْدُ عَالِـمًا أَوْ مُـتَـعَـلِّـمًا أَوْ مُسْتَمِعًا أَوْ مُـحِبًا وَلاَ تَكُنْ الْـخَامِسَةَ فَـتُـهْلِك

"Become a learned person, or a student, or someone who listens to knowledge, or (at least) become someone who loves knowledge. And do not become any fifth thing or you will be destroyed."[28]

TEXT: 4

4) وَبَــعْــــدُ إِنَّ هَــــذِهِ مُـقَـدِّمَــــهْ

فِيـمَـا عَـلَـى قَـارِئِـهِ أَنْ يَعْـلَـمَـهْ

TRANSLATION

Thereafter, verily this is an introduction regarding that which is compulsory upon its reciter to know.

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[24] *Al-Jawāhir al-Naqiyyah* pg. 5

[25] His full name is ˇAbd al-Dā`im ibn ˇAli al-<u>H</u>adīdī al-Qāhirī al-Azharī al-Shāfiˇī. His patronym is Abū Mu<u>h</u>ammad while he was nicknamed Zayn al-Dīn. He was born at the beginning of the ninth hijri century. His teachers include Abu Bakr ibn al-Jazarī. Khālid al-Azharī is one of his students. He died in the month of *Rama<u>d</u>ān*, 870 A.H./1466 C.E. Check *Al-<u>D</u>ou` al-Lāmiˇ* Vol. 4 pg 42, *Kashf al-<u>Th</u>unūn* Vol. 2 pg 1799, *Muˇjam al-Mu`allifīn* Vol. 5 pg. 111.

[26] *Al-<u>T</u>irāzāt al-Muˇlimah* pg.81

[27] *Al-Tirmidhī* Vol. 4 pg 322, hadith no: 2387, Vol. 5 pg 367, hadith no: 3535

[28] Al-<u>T</u>abarānī, *Muˇjam al-Ousa<u>t</u>* Vol. 5 pg 373, hadith no: 5171

بَعْدُ is originally أَمَّا بَعْد. It is used to shift speech from one part to another. It is *sunnah* to use it since it was used by the Prophet ﷺ in his *khuṯbahs* (sermons). There is difference of opinion as to who was the first person to use it. Some say it was Dāwūd ﷺ and that this was *faṣl al-khiṯāb* that was given to him as mentioned in the Qur`ān: وَءَاتَيْنَاهُ الْـحِكْمَةَ وَ فَصْلَ الْـخِطَاب.

After *basmalah*, *al-ẖamd* (praising Allah) and the sending of salutations, the author says بَعْدُ to shift speech and state what the object of this book is about: the rules regarding Qur`ānic recitation.

The *mushār ilayh* (that which is indicated to) of هٰذِه is the hidden clause أَرْجُوْزَة. It is derived from the word رِجْز and particularly refers to a type of poetry made up by pagan Arabs with a set rhyme scheme on the scale of مُسْتَفْعِلَنْ which appears six times in a verse. This is also the set style of poetry used by the author in compiling this work. If he wrote this after he completed the book then هٰذِه refers to the already written book, and if it was written before the actually starting this compilation then it refers to that which the author has in his mind.

مُقَدِّمَة may also be read with *fatẖah* on the *dāl*, but reading with a *kasrah* is preferred.

عَلَى is connected to the hidden verb يَجِبُ. The pronoun in قَارِئِهِ returns to الْقُرْآنِ in the previous verse. The meaning of this line reads: this is an introduction which is necessary upon the reciter of the Qur`ān to know (هَذِهِ ٱلأَرْجُوْزَة فِى الَّذِى يَجِبُ عِلْمُهُ عَلَى قَارِئِ الْقُرْآن).

TEXT: 5

5) إِذْ وَاجِـبٌ عَلَـيْـهِـمُ مُـحَـتَّـمُ
قَبْـلَ الشُّـرُوعِ أَوَّلًا أَن يَعْلَـمُـوا

TRANSLATION

As it is certainly compulsory upon them, before starting (recitation of the Qur`ān), firstly to know…

VOCABULARY

عَلَيْهِم – refers to the reciter of the Qur`ān mentioned in the line before this.

مُحَتَّم – has the same meaning as وَاجِب; compulsory.

الشُّرُوع – the start.

أَوَّلًا – firstly.

يَعْلَمُوا – that they know.

EXPLANATION

When the author states: أَن يَعْلَـمُـوا, he alludes to the fact that before one reads the Qur`ān, he needs to know certain essentials regarding Qur`ānic recitation. These essentials are mentioned in the following few lines of this introduction.

The science of *tajwīd* has 2 aspects:
1) The theory of *tajwīd* - In this line Ibn al-Jazarī mentions that the theoretical aspect of *tajwīd* is *wājib* (compulsory). Scholars explain that what is meant by *wājib* here is *farḏ kifāyah*: if at least one person in the community performs it, the responsibility falls away from the rest of society; but if no-one performs it, the whole community will be answerable for its negligence. This is because it is not expected from every individual to know the intricacies of *tajwīd* like *madd muttaṣil, munfaṣil,* the letters of *isti`lā`* and so forth.

2) The application of *tajwīd* - The application regarding the theory of *tajwīd* is *far<u>d</u> ˘ayn*: it is incumbant upon every individual. This is further explained in line 27.

TEXT: 6

6) مَـخَـارِجَ الْـحُـرُوفِ وَالـصِّفَـاتِ

لِيَلْـفِـظُـوا بِـأَفْـصَـحِ اللُّـغَــاتِ

TRANSLATION

The origin of the letters and their characteristics, so as to pronounce (it) in the most eloquent of languages.

EXPLANATION

The meaning of *makhārij*, *<u>h</u>urūf* and *<u>s</u>ifāt* will be dealt with in their respective chapters.

In some texts in place of لِيَنْطِقُوْا there appears لِيَلْفِظُوْا. Mullā ˘Ali al-Qārī mentions that in the final copy made by Ibn al-Jazarī لِيَنْطِقُوْا is found.

Concerning the most eloquent of languages (أَفْصَحِ اللُّغَاتِ) some have stated that it is the Arabic language. Others have gone further and argued that from amongst all the Arabic dialects, the most eloquent dialect was the dialect of the Quraysh.

TEXT: 7

7) مُـحَـرِّرِي التَّـجْـوِيـدِ وَالْمَـوَاقِـفِ

وَمَـا الَّذِي رُسِمَ فِـي الْمَصَاحِـفِ

TRANSLATION

Becoming proficient in *tajwīd* (in the *makhārij* and *<u>s</u>ifāt* of the letters), *waqf* and that which has been written in the *ma<u>s</u>ā<u>h</u>if*…

VOCABULARY

مُـحَرِّرِي – an expert, proficient, adept. It is linked to what follows.

الـمَوَاقِفِ – the places of *waqf* (stopping).

رُسِمَ – written.

EXPLANATION

الْـمَوَاقِفِ hints at those things which are necessary for the reciter to know if intending to stop. For example, is the place where he is stopping a good place to stop; where should he start from once he has stopped; how should *waqf* be made, and so forth.

رُسِمَ فِي الـمَصَاحِفِ are the rules attached to the writing of the Qur`ān. The Qur`ān cannot be written in any manner; there are certain protocol to be followed when writing it. Numerous works have been written on this science of *rasm* alone so that any individual intending to write the Qur`ān would find his replica of the Qur`ān exactly as scripted by ˇUthmān during his Caliphate. الْـمَصَاحِفِ is plural since ˇUthmān never only made one copy of the Qur`ān. He made a few copies and sent them across the Arabian peninsula.

There is difference of opinion regarding the number of copies made. The most common opinions mentioned are those of Ibn H̲ajar al-ˇAsqalānī[29] and al-Suyūṯī[30] who state that there were five copies and

[29] Ah̲mad ibn ˇAli ibn Muh̲ammad ibn Ah̲mad al-ˇAsqalānī, better known as Ibn H̲ajar al-ˇAsqalānī. He was one of the greatest traditionists of the later centuries, born in Egypt on the 12 *Shaˇbān* 773 A.H./18 February 1372 C.E. At the age of 5 he enrolled at *madrasah* and started learning the recitation of the Qur`ān and the essentials of *dīn*. At the age of 9 he had memorized the entire Qur`ān. He mastered *qirā`āt* at the hands of Sheikh Burhān al-Tanūkhī. More than 150 works were penned by this scholar, the most famous being his commentary on the *Sah̲īh̲* of al-Bukhārī, *Fath̲ al-Bārī*. His students included Sheikh al-Islam Zakariyyah al-Ans̲ārī. It is said that he met Ibn al-Jazarī and they exchanged *sanads* - Ibn al-Jazarī giving him *ijāzah* in *qirā`āt* while he gave Ibn al-Jazarī *ijāzah* in hadith. He died on a Saturday night, after the *ˇIshā`* prayer on 18 *Dhū al-H̲ijjāh* 852 A.H./12 February 1449 C.E. See *Muˇjam al-H̲uffāth̲* Vol. 2 pg. 39.

[30] ˇAbd al-Rah̲mān ibn Abū Bakr ibn Muh̲ammad ibn Abū Bakr, better known as Jalāl al-Dīn al-Suyūṯī. He was born in the Month of *Rajab* 849 A.H./1445 C.E. Besides

others who assert six. Some state that the difference between these two views is that the first had not included ˇUthmān's personal copy and the latter did. And Allah knows best.

TEXT: 8

٨) مِـنْ كُلِّ مَقْطُـوعٍ وَمَوْصُولٍ بِهَـا
وَتَاءِ أُنْثَى لَـمْ تَكُـنْ تُكْتَبْ بِـ:هَـا

TRANSLATION

Concerning every cut and joined compound in it (the *ma<u>s</u>ā<u>h</u>if*), and the feminine *tā*` that was not written with a *hā*`.

VOCABULARY

كُلِّ – all.

مَقْطُوع – cut compound.

مَوْصُول – joined compound.

بِهَا – has the meaning of فِيهَا , in it i.e. in the *masā<u>h</u>if*.

وَتَاءِ أُنْثَى – the feminine *tā*`; that *tā*` found at the end of words which makes them feminine e.g. رَحْمَت ,نِعْمَة etc.

لَمْ تَكُنْ تُكْتَب – was not written.

بِهَا – is originally بِـهَاءٍ. The *hamzah* is dropped to maintain the rhyme scheme. It means with a *hā*`.

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memorizing the Qur`ān before reaching the age of 8, he also committed to memory many other works in diverse fields. He traveled extensively to many places, sat at the feet of countless scholars, gathered knowledge of all types, excelled beyond his contemporaries and became a master of countless fields, including *qirā`āt*. He admits that he did not study *qirā`āt* by a sheikh, but studied the science on his own to such a level that he was able to author a commentary of the famous *Shā<u>t</u>ibiyyah* of Imam Shā<u>t</u>ibī. This is clearly indicative of the brilliance of this scholar. Many governors and people of high stature would visit him and offer him gifts of great value, but he would simply refuse to accept them. He died on 9 of *Jamād al-Ūlā*, 911 A.H./7 October 1505 C.E. See *Muˇjam al-<u>H</u>uffā<u>th</u>* Vol. 2 pg. 124.

EXPLANATION

The reciter should also know those compounds in the Qur`ān which are written as separated or joined i.e. بِئْسَ مَا and بِئْسَمَا, حَيْثُ مَا and حَيْثُمَا, and so forth. If he stops on these words then he needs to know the manner in which to stop. If the compound is joined he may only stop at the end of the complete word whereas if it is separated then he may stop on either of the two components (which make up the compound).

Similarly, the reciter needs to know those feminine words which are written with an open/flat *tā`* e.g. رَحْمَت, نِعْمَت and those which are written with a closed/round *tā`* e.g. رَحْمَة, نِعْمَة. *Waqf* will be made on the *tā`* if it is open, and with a *hā`* if it is closed.

بَابُ مَـخَارِجِ الـحُرُوف

Dictionary Meaning of Makhraj

That place from which something emanates or comes from i.e. the place/point of articulation.

The plural of *makhraj* is *makhārij*.

Technical Meaning of Makhraj

That place from which the sound of a letter (حَرْف) originates.

Dictionary Meaning of حَرْف (letter)

It means end or point.

This is also the reason for naming it حَرْف, because it is pronounced when the sound ends at a particular *makhraj*.

To find out from which *makhraj* a letter emanates, it should be made *sakin* or *mushaddad* (*mushaddad* is more effective), and a *hamzah maftuhah* (i.e. with a *fathah*), *maksurah* (with a *kasrah*) or *madhmumah* (with a *dhammah*) should be read before it.

Where the sound ends, this will be the *makhraj* of that particular letter eg. أَبْ or أَبّ.

Technical Meaning of حَرْف

That sound which is dependent on a particular *makhraj,* whether this *makhraj* is specific (*muhaqqaq*) i.e. from the throat, tongue or lips; or approximate (*muqaddar*) i.e. from the empty part of the mouth and throat (جَوْف).

TEXT: 9

٩) مَخَـارِجُ الحُـرُوفِ سَبْـعَــةَ عَـشَــرْ
عَلَـى الَّـذِي يَخْتَـارُهُ مَــنِ اخْتَـبَـرْ

TRANSLATION

The *makhārij* of the letters are seventeen according to (the opinion) of him who has chosen it and tested (it).

VOCABULARY

سَبْـعَــةَ عَـشَــرْ – seventeen.

الَّـذِي – he who. It is attached to a hidden clause i.e. القَوْل (the opinion/view).

يَخْتَـارُهُ – he has chosen it (the *makhārij*).

مَــنِ – he/him who.

اخْتَـبَـرْ – tested, tried. It is the verb with its doer. The object (*mafˇūl*) is hidden i.e. الْـمَخَارِجَ (the articulation points). The sentence therefore reads مَنِ اخْتَـبَـرَ الْـمَخَارِجَ (him who has tested the *makhārij*).

EXPLANATION

Ibn al-Jazarī presents the view of Khalīl ibn Ah̲mad al-Farāhīdī,[31] who says that there are 17 *makhārij*. This is also the preffered view of

[31] He was a well renowned grammarian and the teacher of Sībway, an individual of excellent character and extremely humble. He was also an ascetic. His father was the first person to be named Ah̲mad after the Prophet ﷺ. When on hajj he supplicated that Allah grant him a science which He had not granted to anyone before him. Allah answered his prayers and inspired him with *ˇilm al-ˇarūd*, or prosody. He was possessed of an extremely high intellect, and people would state: After the *S̲ahābah*, none had more insight and knowledge concerning the Arabic language than Khalīl. He authored his magnum opum, *Kitāb al-ˇAyn*, on Arabic. Khalīl also transmitted certain *qirā`āt* from ˇĀs̲im and Ibn Kathīr. One day he entered the mosque while working out a mathematical problem. While deep in thought, seeking a solution to this problem, a pillar fell on him, which was ultimately the cause of his death. He died in 175 A.H./791 C.E. at the age of 74. See *Bughyah al-Wuˇāt fī T̲abaqāt al-Lughawayyīn wa al-Nuh̲āt* by al-Suyūt̲ī Vol. 1 pg. 470. *Ghāyah al-Nihāyah* Vol. 1 pg. 275.

Ibn al-Jazarī as well as most contemporary scholars. From this, it may be deduced that other opinions exist.

According to Sībway[32] there are 16 *makhārij*. This is also the opinion of Imam Shāṯibi.[33] They do not count the *jouf* as being a *makhraj.* The *alif* which exits from the *jouf* according to Khalīl's view is therefore included into the *makhraj* of the lower throat, the *yā` maddah* with the *yā` mutaharrikah* and the *wāw maddah* with the *wāw mutahrrikah*.

According to Farrā,[34] the *makhārij* are 14. He also excludes the *jouf*, like Sībway, but furthemore includes the *lām, nūn* and *rā`* into one

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[32] His name is ˇAmr ibn ˇUthmān ibn Qambar, better known as Sībway. He was nicknamed Sībway, a Persian word which means the sweet fragrance of an apple because he had very fat, round cheeks which looked like apples. He was originally from Bayḏā` in Persia, but was brought up in Basra, where he also studied under the auspices of Khalīl ibn Aḫmad al-Farāhīdī. One day his teacher, the *muḫaddith* Ḫammād ibn Salamah ibn Dīnār, corrected a grammatical error of his. To this he replied that he would study the Arabic language until he would never err in Arabic again. This is when he went to study by Khalīl, until he eventually became an imam in the Arabic language. He also wrote a book on Arabic named *al-Kitāb*, which was based on much of what he gained from Khalīl. Sībway also transmitted *qirā`āt* from the imam of *qirā`āt* during his time, Abū ˇAmr al-Baṣrī. He died in 180 A.H./796 C.E. See *Bughyah al-Wuˇāt* Vol. 2 pg. 191.

[33] Al-Qāsim bin Fīrruh ibn Khalaf ibn Aḫmad al-Ruˇaynī al-Shāṯibī. Imam Shāṯibī was born in Shāṯibah in 538 A.H. He possessed an insatiable thirst and desire for knowledge, especially in the field of Qur`anic Studies, and surpassed not only the scholars in his town but also the scholars of his era. His most famous works are his masterpiece *Ḫirz al-Amānī wa Wajh al-Tahānī*, better known as the *Shāṯibiyyah* and his *ˇAqīlah* on *rasm*. His teachers include ˇAli ibn Hudhayl al-Balansī while his students count Abū al-Ḫasan al-Sakhāwī and al-Kamāl ˇAli ibn Shujāˇ. He died at the age of 52 on 28 *Jamād al-Ukhrā* in 590 A.H./19 June 1194 C.E. after the *ˇAṣr* prayer. For more details regarding this great personality of Qur`ān, refer to his biography in my book *Ghunya al-Ṯalabah fī Taysīr al-Sabˇah*.

[34] Abū Zakariyyā Yaḫyā ibn Ziyād, better known as al-Farrā`. After the demise of his teacher, al-Kisā`ī, he became the imam of Arabic grammar in Kufa. He was one of outstanding Islamic principles and exceedingly pious. This great grammarian benefited much from Sībway's book, in addition to authoring many works concerning the Arabic language and Arabic usages in the Qur`ān. He transmits *qirā`āt* from al-Kisā`ī and Shuˇbah. He died in 207 A.H./822 C.E. See *Bughyah al-Wuˇāt* Vol. 2 pg. 279. *Ghāyah al-Nihāyah* Vol. 2 pg. 371.

makhraj: the tip of the tongue and the gums above it. This amounts to 14 *makhārij*.

TEXT: 10

١٠) فَأَلِـفُ الجَـوْفِ وأُخْتَـاهَـا وَهِــي

حُـــرُوفُ مَـــدٍّ للـهَـوَاءِ تَنْـتَـهِــي

TRANSLATION

The *alif* and its two sisters are from the *jouf,* and they are the letters of *madd* that ends in the air.

VOCABULARY

الجَـوْفِ - literally means hollow, cavity or emptiness. It refers to the empty space in the mouth and the throat.

أُخْتَـاهَـا – its two sisters. The pronoun (هَـا) refers to the *alif.*

وَهِــي – refers to these letters i.e. the *alif, wāw* and *yā`*.

الـهَـوَاءِ – the air.

تَنْـتَـهِــي – to terminate, end. The hidden pronoun in it refers to the letters of *madd*.

EXPLANATION

1] The first *makhraj* is the *jouf*. It literally means hollow, cavity or emptiness. The technical meaning is the empty space in the mouth and the throat. From the *jouf,* the three letters of *madd* are pronounced i.e. *alif, wāw sākinah* preceeded by a *d̲ammah* (ـُـوْ) and *yā` sākinah* preceeded by a *kasrah* (ـِـيْ). The *alif* is always preceded by a *fath̲ah*.

Ibn al-Jazarī mentions that the *alif* and its two sisters (*ukhtāhā*) are pronounced from the *jouf*. The two sisters of the *alif* are *wāw maddah* and *yā` maddah*. In the same way that *madd* is made in *alif, madd* is also made in *wāw maddah* and *yā` maddah*.

A question may be asked: why is it that *yā` maddah* and *wāw maddah* were not made the cardinal letters with *alif* included as a secondary letter?

Alif is made the cardinal or main letter because *madd* is always made in the *alif,* unlike in its two sisters. If the *wāw* and *yā`* are *mutaharrik,* then *madd* is not made in it, and it will have a completely different *makhraj*.

These 3 letters are called the letters of *madd* (the lengthened letters) since they allow sound to be lengthened in them.

Thereafter Ibn al-Jazarī alludes to an important point by stating that the sound of these letters end in the air (لِلـهَـوَاءِ تَنْـتَـهِــي). It was mentioned previously that the place where the sound stops is considered as the *makhraj* of a letter. If we look carefully at the letters of *madd*, it may be noticed that the sound does not actually stop in the *jouf,* but it continues through the *jouf* and in reality stops outside of the mouth, with the ending or stopping of the sound. How then does Khalīl justify including the *jouf* as its *makhraj* when the sound of these letters does not actually stop there?

The answer given is that even though the sound stops outside of the mouth, Khalīl regards it as a *makhraj* because the sound of these letters is predominantly in the mouth. Compared to other letters, the *madd* letters are weak, but because it's sound depends so much on the cavity in the mouth, (being predominantly in the mouth), Khalīl regards it as their *makhraj.*

TEXT: 11

11) ثُـمَّ لأَقْصَـى الحَـلْـقِ هَـمْـزٌ هَـاءُ

وَمِــنْ وَسَــطِــهِ فَــعَــيْــنٌ حَـــاءُ

TRANSLATION

Then (from) the lowest part of the throat is the *hamzah* and *hā`*. And from its middle is the *˘ayn* and the *<u>h</u>ā`*.

VOCABULARY

أَقْصَــى – means furthest (أَبْعَد).

الحَـلْـقِ - the throat.

وَسَــطِـهِ - it means the centre/middle. The pronoun refers to the throat.

EXPLANATION

2] The second *makhraj* is the lower throat. It is called the أَقْصى الْـحَلْق because it is the furthest part of the throat from the opening of the mouth. It is simply referred to as the lower throat. From here the *hamzah* and the *hā`* are pronounced. Sībway and Farrā include the *alif* in this *makhraj*.

3] The third *makhraj* is the centre part of the throat, from which the *˘ayn* and the *h̲ā`* are pronounced.

TEXT: 12

12) أَدْنَــاهُ غَـيْـنٌ خَـاؤُهَـا والْـقَـافُ

أَقْصَــى اللِّسَـانِ فَـوْقُ ثُـمَّ الْـكَـافُ

TRANSLATION

(From) the upper (part of) it (the throat) is the *ghayn* and its *khā`*. The *qāf* is (from) the extreme back of the tongue, then the *kāf* . . .

VOCABULARY

أَدْنَــاهُ – the closest (أَقْرَب) of it. The pronoun refers to the throat i.e. the closest part of the throat to the opening of the mouth.

اللِّسَـانِ – the tongue

فَـوْقُ – above i.e. furthest back part of the tongue.

EXPLANATION

4] It is called أَدْنى الْـحَلْق because it is the closest part of the throat to the opening of the mouth. It is also simply referred to as the upper throat. From here, the *ghayn* and the *khā`* are pronounced.

These 6 letters are known as the letters of the throat (حُرُوف الْـحَلْق). According to Sībway and Farrā, the letters of the throat are 7, since they count the *alif* as coming from the lower throat as well.

5-6] It is called أَقْصى اللِّسَان because it is the furthest part of the tongue from the opening of the mouth. فَـوْقُ indicates that the furthest back part of the tongue is meant, above the soft palate. In the next line أَسْفَـلُ alludes that the *kāf*, though it is from the back part of the tongue, is not as far back as the *qāf*.

TEXT: 13

13) أَسْفَـلُ وَالْوَسْطُ فَجِيمُ الشِّينُ يَـا

وَالـضَّـادُ مِـــنْ حَـافَـتِـهِ إِذْ وَلِـيَـــا

TRANSLATION

. . . lower. The centre (of the tongue) is the *jīm*, the *shīn* and the *yā`*. And the *ḏād* is from the side (of the tongue) when it meets. . .

VOCABULARY

أَسْفَـلُ – lower down i.e. not as far back as the *qāf*.

الْوَسْطُ – the center/middle. Refers to the centre of the tongue.

حَـافَـتِـهِ – its side i.e. the side of the tongue. The pronoun clearly refers to the tongue.

وَلِـيَـــا – when they (the sides) meet. It is dual, indicating towards boths sides of the tongue.

EXPLANATION

It should be remembered that even though Ibn al-Jazarī mentions that the *qāf* and the *kāf* exits from the back portion of the tongue, it has to touch somewhere for these letters to be sounded. Thus, in the *qāf* the further back portion of the tongue touches the soft palate above it and in the *kāf*, it touches the hard palate.

7] The *jīm, shīn* and *yā`* exit from the centre of the tongue. Again, the centre of the tongue has to touch somewhere for these letters to be sounded. It touches the palate above it.

The *yā`* mentioned here is not the same *yā`* as in line 10. This *yā`* is *yā` ghayr maddah* or the unlengthened *yā`*, which comprises of *yā` mutaharrikah* and *yā` līn*.

Sībway and Farrā views the *yā` maddah* and *yā` ghayr maddah* both exiting from this *makhraj*. According to them the centre of the tongue still rises somewhat when pronouncing the *yā` maddah*.

TEXT: 14

14) لاضْرَاسَ مِنْ أَيْسَـرَ أَوْ يُمْنَاهَـا

وَالــلَّامُ أَدْنَـاهَـا لِمُنْـتَـهَاهَـا

TRANSLATION

. . . the molars: from the left or the right (side). And the *lām* is from the anterior of it (sides of the tongue) till the end of it (the tip of the tongue).

VOCABULARY

الأَضْرَاس – the molars i.e. the premolars, molars and wisdom teeth.

أَيْسَـرَ – the left (side).

يُمْنَاهَـا – the right (side). The pronoun (هَـا) could refer to the side (حَافَة) of the tongue.

أَدْنَـاهَـا – anterior/lower (sides of the tongue). The pronoun (هَـا) refers to the side of the tongue (حَافَة).

مُنْـتَـهَـاهَـا – the end. The pronoun (هَـا) refers to the tip of the tongue (طَرَفُ اللِّسَان).

EXPLANATION

8] The *ḏād* is pronounced when the sides of the tongue, the left or the right side, are touching all the upper molars. Since both sides of the tongue are mentioned, there are 3 ways of reading this letter:

i) From the left side of the mouth. This is considered the easiest way.
ii) From the right side of the mouth. This is more difficult than the first.
iii) From both sides of the mouth at the same time. This method is the most difficult.

Ibn al-Jazarī does not mention which molars, the upper or lower molars. There are 2 possible answers for this:
1) It is well known that the upper molars are intended.
2) The *lām al-tāˇrīf* on the word الأَضْرَاس indicates towards something specific (عَهْد) i.e. from all the molars, the upper molars are specifically intended.

9] The *lām* exits from the anterior sides of the tongue and the tip of the tongue. Once again, this portion of the tongue has to touch somewhere to sound these letters. Considering that both anterior sides are mentioned, there are 3 ways to pronounce this letter:
i) The right anterior side of the tongue and the tip of the tongue when touching the gums of the teeth extending from the right pre-molar to the left canine.
ii) The left anterior side of the tongue and the tip of the tongue when touching the gums of the teeth extending from the left pre-molar to the right canine.
iii) Both anterior sides of the tongue and the tip of the tongue, when touching the gums of the teeth from one pre-molar to the other.

To pronounce it from the right side is said to be easier than pronouncing it from the left side.

TEXT: 15

15) وَالنُّونَ مِــنْ طَرْفِـهِ تَحْتُ اجْعَلُوا

وَالــرَّا يُـدَانِـيـهِ لِظَــهْــرٍ أَدْخَــلُ

TRANSLATION

And make the *nūn* from the tip of it (the tongue), lower (than the *lām*). And the *rā`* is close to it (the *nūn*), including the top (of the tongue).

VOCABULARY

طَرْفِـهِ – tip of it. The pronoun refers to the tongue i.e. the tip of the tongue.

تَحْتُ – lower/under i.e. under the *makhraj* of the *lām*.

اجْعَلُوا – make (it is an imperative command).

يُـدَانِـيـهِ – close to it (يُقَارِبُهُ). The pronoun refers to the *makhraj* of the *nūn* before it.

ظَــهْــر – literally means back. It indicates towards the top of the tongue.

أَدْخَــلُ – to include.

EXPLANATION

10] The *makhraj* of the *nūn* is found lower than the *makhraj* of the *lām*, wherein the tip of the tongue touches the gums of the upper central incisors.

11] The *rā`* is close to the *makhraj* of the *nūn*; however the top of the tongue is also included, when it touches the gums of the upper central incisors.

Farrā` has counted the *lām, nūn* and *rā`* as coming from one *makhraj*, the tip of the tongue when touching the palate above it.

According to the most scholars, there exists a difference between the *makhārij* of these 3 letters. The *lām* differs from the *nūn* and *rā`* in that the anterior sides of the tongue are also included in the *makhraj* of the *lām*. The *rā`* differs from the *nūn* in that the top of the tongue is also included in its *makhraj*. In this manner these 3 letters differ from each other.

TEXT: 16

16) وَالطَّـاءُ وَالدَّالُ وَتَا مِـنْـهُ وَمِنْ

عُلْيَـا الثَّنَـايَـا والصَّفِـيْـرُ مُسْتَـكِـنّ

TRANSLATION

The *ṯā`*, the *dāl* and the *tā`*, from the tip of the tongue and the upper central incisors. And the (letters of) *ṣafīr* are firmly placed. . .

VOCABULARY

مِـنْـهُ – from it. The pronoun refers to the tip of the tongue (مِنْ طَرَفِ اللِّسَان).

عُلْيَـا الثَّنَـايَـا – upper central incisors.

الصَّفِـيْـرُ – the letters of *ṣafīr* i.e. the *ṣād* the *sīn* and the *zāy*.

مُسْتَـكِـنّ – sheltered, lie comfortably, placed.

EXPLANATION

12] The *ṯā`*, *dāl* and *tā`* are promounced when the tip of the tongue touches the gumline of the upper central incisors.

The letters of *ṣafīr* are discussed in the next line. The question asked is that why Ibn al-Jazarī did not mention the letters of *ṣafīr* explicitly? There are 2 possible reasons:

1) They are well known.
2) He mentions them in the chapter of *ṣifāt*.

TEXT: 17

17) مِنْهُ وَمِنْ فَـوْقِ الثَّنَايَا السُّفْلَـى

وَالـظَّـاءُ وَالـــذَّالُ وَثَـــا لِلْعُـلْـيَـا

TRANSLATION

. . . From the tip of the tongue and above the lower central incisors. The *th̲ā`*, the *dhāl* and the *thā`*, from the upper (central incisors) . . .

VOCABULARY

مِـنْـهُ – from it. The pronoun refers to the tip of the tongue (مِنْ طَرَفِ اللِّسَان).

فَـوْقِ – above.

الثَّنَايَا السُّفْلَـى – lower central incisors.

العُلْيَا – the upper/higher (central incisors).

EXPLANATION

13] The *ṣād, sīn* and *zāy* are from the tip of the tongue and above the lower central incisors.

Other books mention it as from the tip of the tongue and below the upper central incisors or between the tip of the tongue and both central incisors. They are all one and the same opinion expressed in different ways.

The *th̲ā`, dhāl* and *thā`* are discussed in the next line.

TEXT: 18

١٨) مِنْ طَرَفَيْهِمَـا وَمِنْ بَطْنِ الشَّفَهْ

فَالْفَـا مَـعَ اطْـرافِ الثَّنَايَـا الْمُشْرِفَـهْ

TRANSLATION

. . . From the tips of them both. And from the inside of the lip, the *fā`*, with the tips of the upper central incisors.

VOCABULARY

طَرَفَيْهِمَـا – the tips of them both i.e. the tip of the tongue and the tip (edge) of the upper central incisors.

بَطْنِ – the inside.

الشَّفَهْ – the lips.

اطْـرافِ – tips.

الْمُشْرِفَـهْ – indicating something which is honoured, noble and elevated. It refers to the upper central incisors.

EXPLANATION

14] The tip of the tongue and the tips of the upper central incisors. The <u>*th*</u>*ā`*, the *dhāl* and the *thā`* are pronounced from here.

15] The *fā`* is pronounced from the inside of the bottom lip when it touches the tips of the upper central incisors.

TEXT: 19

١٩) لِلشَّفَتَـيْـنِ الْـوَاوُ بَـاءٌ مِـيْـمُ

وَغُـنَّـةٌ مَـخْـرَجُـهَـا الـخَـيْـشُـومُ

TRANSLATION

(From) both the lips, the *wāw*, the *bā`* and the *mīm*. And the nasal sound (*ghunnah*), its exit point is the nasal cavity.

VOCABULARY

الشَّفَتَين – both lips.

الـخَـيْـشُـومُ – the nasal cavity.

EXPLANATION

16] The *wāw*, *bā`* and *mīm* exit from the lips.

The *wāw* mentioned here is different to the *wāw maddah* mentioned in line 10. This *wāw* is *wāw ghayr maddah* or the unlengthened *wāw*, which comprises of *yā` mutaharrikah* and *yā` līn*.
Sībway and Farrā views the *wāw maddah* and *wāw ghayr maddah* both exiting from this *makhraj*. According to them the lips still meet partially when pronouncing the *wāw maddah*.

17] The *ghunnah* (nasal sound) exits from the *khayshūm* (nasal cavity).

Technically, *ghunnah* is a nasal sound coming from the *khayshūm* while the tongue plays no role in its pronunciation.

In reality, *ghunnah* is a permanent attribute found in every *nūn* and *mīm*. The proof that it is a permanent attribute in these two letters is simply that if one closes one's nostrils and try to pronounce these letters, the sound will be distorted and result in these letters not being pronounced properly.[35] The *ghunnah* in the *mushaddad* e.g. إِنَّ, عَمَّ or when they are in the condition of *ikhfā`* or *idghām* e.g. أَنْتُم, أَمْ بِهِ, مِنْ نِّعْمَةٍ, أَمْ مَّنْ is clearer than when the *nūn* or *mīm* are *mutaharrik* e.g. نُورُ السَّمَـاوَاتِ.

Why have scholars like Ibn al-Jazarī then included it in the chapter of *makhārij* when it clearly is not a letter? The answer would be that those scholars who consider the fact that it has a *makhraj* of its own, like Ibn al-Jazarī, would include it in the chapter of *makhārij*, while others, like

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[35] *Nihāyah al-Qoul al-Mufīd* pg. 40-41

Ibn Barrī, who consider that it is an attribute, mention it in the chapter of *ṯifāt*.[36]

[36] *Al-Nujūm al-Ṯawāli˘* pg. 172-173

بَابُ صِفَاتِ الْـحُرُوفِ

Dictionary meaning of s̲ifah

It literally means a quality, attribute, characteristic.

These attributes can sometimes be physical descriptions, like black and white, or can be abstract, like, for example, one's knowledge.

Technical meaning

Those attributes which are affixed to the pronunciation of a letter, whether intrinsic or circumstantial.

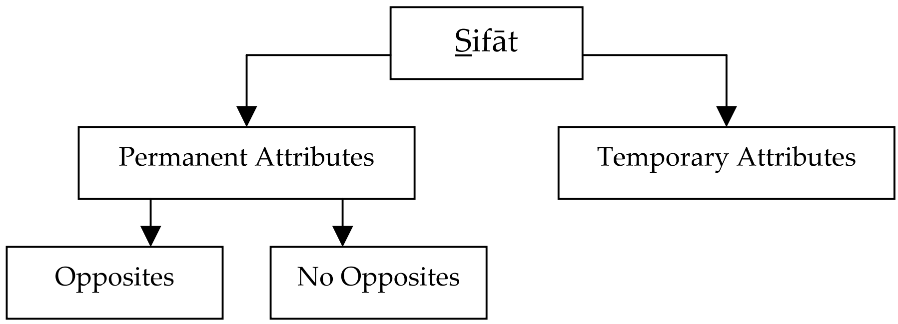
The plural of *s̲ifah* is *s̲ifāt*.

The *s̲ifāt* are divided into 2:
1) *S̲ifāt Lāzimah* (permanent attributes) – they form part of the make-up of the letter and never leave the letter i.e. the letter will never be found without these attributes.
2) *S̲ifāt ˘Ārid̲ah* (temporary attributes) – in certain circumstances these attributes are found in a letter and at other times they are not.

The permanent *s̲ifāt* are further divided into 2:
1) *Mutad̲āddah* (those which have opposites) – since these are permanent attributes, it is impossible that any letter of the Arabic alphabet be found without them, and due to them being opposites, it is also impossible that both opposite attributes are found in any one letter. Thus, all letters of the Arabic alphabet must have one of these pairs of attributes.

2) *Ghayr Mutad̲āddah* (those which do not have opposites) – these attributes are also permanent i.e. it is impossible that a letter having one of these qualities be found without it. However, they do not have any opposites, and will only apply to certain letters of the Arabic alphabet.

These divisions of the attributes are illustrated in the table below:



In the following 7 lines Ibn al-Jazarī outlines 17 of the permanent attributes: those which have opposites and those which do not have opposites.

TEXT: 20

20) صِفَاتُـهَا جَـهْـرٌ وَرِخْـوٌ مُسْتَفِـلْ

مُنْفَـتِـحٌ مُـصْـمَـتَـةٌ وَالـضِّـدَّ قُـلْ

TRANSLATION

Its attributes are *jahr, rikhwah*, (those letters with) *istifāl*, *infitāh*, and *ismāt*. And say the opposite (of them) are. . .

VOCABULARY

صِفَاتُـهَا – its attributes, characteristics. The pronoun refers to the letters (الْـحُرُوف).

الـضِّـدَّ – the opposite.

EXPLANATION

In this line the author mentions 5 attributes which have opposites in the following sequence: *jahr* (جَـهْـرٌ), *rikhwah* (رِخْـوٌ), *istifāl* (مُسْتَـفِـلْ), *infitāh* (مُنْـفَـتِـحٌ) and *ismāt* (مُـصْـمَـتَـةٌ). Thereafter he states that their opposites will be mentioned in this order of appearance i.e. the first attribute to appear in the next line would be the opposite of *jahr*, the second the opposite of *rikhwah*, and so on.

TEXT: 21

٢١) مَهْمُوسُهَا فَحَثَّهُ شَخْصٌ سَكَتْ

شَدِيْدُهَا لَفْظُ أَجِدْ قَطٍ بَكَتْ

TRANSLATION

. . . those with *hams* (are in the combination) فَحَثَّهُ شَخْصٌ سَكَتْ, while those with *shiddah* are in the word: أَجِدْ قَطٍ بَكَتْ.

VOCABULARY

مَهْمُوسُهَا, شَدِيْدُهَا – the pronoun in both refer to the letters (الْحُرُوف).

حَثَّهُ – to urge, incite, prompt.

شَخْصٌ – an individual, person, someone, somebody.

سَكَتْ – he remained silent.

فَحَثَّهُ شَخْصٌ سَكَتْ – Thus someone prompted him (to speak) but he remained silent. This incident happened when a group entered the court of a king. None spoke and therefore the one prompted the other to speak, but yet he remained silent.[37]

لَفْظُ – the word, formulation, combination, utterance, pronunciation, articulation.

أَجِدْ – I found.

قَطٍ – is the name of a man's beloved.

بَكَتْ – she (his beloved) was crying.

أَجِدْ قَطٍ بَكَتْ – a man heard crying from the next room. When he investigated he found his beloved crying and recounted: "I found Qa<u>tt</u> crying!"[38]

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[37] *Nihāyah al-Qoul al-Mufīd* pg. 48

[38] *Nihāyah al-Qoul al-Mufīd* pg. 48

EXPLANATION

The first attribute mentioned in this line is *hams*, which is the opposite of the first attribute mentioned in the previous line, *jahr*.

1] *Hams* literally means whisper. Its applied definition is: the flowing of the breath when pronouncing these letters. The letters of *hams* are 10 and found in the combination فَحَثَّهُ شَخْصٌ سَكَتْ. The reason why breath flows so easily in these letters is because the dependence of these letters upon their *makhraj* is weak, which allows the breath to flow. Thus, these letters are softer in their pronunciation in comparison with their opposing letters which have *jahr*.

2] The opposite of *hams* is *jahr* which means apparent or loud. Its applied definition is the imprisonment of breath when pronouncing these letters. The letters of *jahr* are all the remaining letters of the Arabic alphabet besides the 10 letters of *hams*. The reason why breath is imprisoned in these letters is because they have a strong dependence upon their *makhraj*, which does not allow the breath to flow. Therefore these letters are generally louder than in the letters of *hams*.

The next attribute mentioned is *shiddah*, which is the opposite of the second attribute mentioned in the first line, *rikhwah*.

3] *Shiddah* literally means strength. Its applied definition is that the sound is imprisoned when pronouncing these letters. Its letters are found in the combination أَجِدْ قَطٍ بَكَتْ. The reason that the sound is imprisoned is due to the strong dependence of these letters upon their makhraj.

4] The opposite of *shiddah* is *rikhwah* or *rakhāwah*. It literally means softness. The sound flows when pronouncing the letters of *rikhwah*. The reason why sound flows when prounouncing these letters is because of the weak dependence of these letters upon their *makhraj*.

TEXT: 22

22) وَبَيْـنَ رِخْـوٍ وَالشّـَدِيـدِ لِـنْ عُـمَـرْ
وَسَبْعُ عُلْوٍ خُصَّ ضَغْطٍ قِظْ حَصَـرْ

TRANSLATION

And between *rikhwah* and *shiddah* are (the letters) لِـنْ عُـمَـرْ. And the seven elevated (letters) are confined to خُصَّ ضَغْطٍ قِظْ.

VOCABULARY

بَيْـنَ – between.

لِـنْ – to be soft.

لِـنْ عُـمَـر – due to ˘Umar ﷺ being so stern, the Prophet ﷺ is reported to have told him once: "Be soft/lenient, o ˘Umar!"

عُلْوٍ – raised, high, elevation.

خُصَّ – could refer to a house, or the grave.

ضَغْطٍ – squeeze, press, narrow.

قِظْ – it could mean to stay, or to be aware or wary of.

خُصَّ ضَغْطٍ قِظْ – this combination contains two advices, the first is to stay in a modest home, which is in conformity with the saying of the Prophet ﷺ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيل,[39] "Be in this world like a stranger, or a traveller". The second advice is to be careful of a narrow grave. In other words, live your life in this world as Allah and His Prophet ﷺ would want you to, or else be wary of a narrow grave.

حَصَـرْ – confined.

EXPLANATION

***]** In the first half of this line, the letters لِـنْ عُـمَـرْ are discussed. They have an attribute which is in between *rikhwah* and *shiddah*. The name

[39] *Al-Bukhārī,* hadith no. 6416

of this attribute is *tawassuṯ* or *bayniyyah* which literally means in between, middle, or centre. Its applied definition is that sound does not flow in these letters as in *rikhwah*, nor is it imprisoned as in *shiddah*.

Tawassuṯ is not an independent attribute since it has a bit of *rikhwah* and a bit of *shiddah*.

The letters of *rikhwah* would be all the letters besides the letters of *shiddah* and the letters of *tawassuṯ*.

5] In the second half on this line the letters خُصَّ ضَغْطٍ قِظْ are discussed. They have the attribute of *isti˘lā`* in them, which literally means to elevate. Therefore Ibn al-Jazarī refers to them as the seven elevated letters (وَسَبْعُ عُلْوٍ). This is opposite to the third attribute mentioned in the first line, *istifāl*. Its applied definition is the rising of the back portion of the tongue when pronouncing these letters. Due to the back portion of the tongue rising, these letters are read with a full/thick sound (*tafkhīm*).

6] Its opposite is *istifāl*, which literally means to lower. Its applied definition is when the back part of the tongue does not rise but instead lays low when pronouncing these letters. It is found in all the letters besides the letters of *isti˘lā`*. Due to the back portion of the tongue lying low, these letters are read with a flat/thin sound (*tarqīq*).

TEXT: 23

23) وَصَــادُ ضَـادٌ طَـاءُ ظَــاءٌ مُطْبَـقَــهْ

وَفِـرَّ مِـنْ لُـبِّ الـحُـرُوفُ الْمُـذْلَقَـهْ

TRANSLATION

The *ṣād, ḏād, ṯā`* and *ṯhā`* have *iṯbāq* while فِـرَّ مِـنْ لُـبِّ are the letters of *idhlāq*.

VOCABULARY

فَـرَّ – he ran.

لُـبٍّ – intellect, reason, understanding.

فَـرَّ مِـنْ لُـبٍّ – refers to a foolish person who actually flees from knowledge due to his ignorance.

EXPLANATION

7] In the first half of the line, the attribute of *iṯbāq* is mentioned, as well as its letters: *s̱ād, ḏād, ṯā`* and *tẖā`*. It is opposite to the fourth attribute mentioned in the first line, *infitāẖ*. It literally means lid or cover while its applied definition is the centre part of the tongue embracing or encompassing the palate. All the letters of *iṯbāq* have *isti˘lā`* in them. This encompassing of the palate creates a hollow or "tunnel affect" in the mouth which enhances the "full/thick" sound in these letters. The result is that these letters are read even more emphatically (full/thick). The *qāf, ghayn* and *khā`* will not be as emphatic since they only have *isti˘lā`* in them (and not *iṯbāq*).

8] Its opposite is *infitāẖ*, which literally means to open. Its applied definition is the centre of the tongue lying open, not embracing the palate when pronouncing these letters. Since the centre of the tongue lies open, these letters have a flat/thin sound in them.

It should be noted that in *isti˘lā`, istifāl, iṯbāq* and *infitāẖ*, the elevation, lowering, enveloping and opening does not take place in the letters but in the tongue. This is unlike the attributes mentioned before them, like *hams, jahr, shiddah* and *rikhwah*, in which the flowing and imprisonment of the breath and sound are apparent with the pronounciation of the letter.

9] In the second half of the line the attribute of *idhlāq* and its letters are discussed. This is the opposite of *is̱māt* mentioned in the first line. Literally it means fluency and ease. It also bears the meaning of tip, point, edge and so on, since these letters are pronounced from the tip of the tongue (*lām, nūn* and *rā`*) and the lips (*fā`, mīm* and *bā`*). Technically, it is the ease and fluency with which these letters

are pronounced. It is found in 6 letters which are in the combination فِـرَّ مِـنْ لُـبٍّ.

10] Its opposite is *is̲māt*, which literally means prevention or hindrance. Technically, it mandates the inclusion of a letter of *idhlāq* to ease pronounciation in an Arabic word whose root letters, whether four or five, do not contain such a letter. The ease of the letters of *idhlāq* is exchanged for the hindrance or difficulty of the letters of *is̲māt*. Thus, if in these four or five-lettered root words, one of the letters of *idhlāq* is not found, then the word is considered as being a foreign word that has been adopted by the Arabs e.g. عَسْجَدْ (gold), عَسَطُوس (name of a tree). *Is̲māt* is found in all the remaining letters excluding the letters of *idhlāq*.

In reality the two attributes, *idhlāq* and *is̲māt* have no affect on ones recitation, unlike the previously mentioned attributes, and are more to do with the linguistic aspect of the Arabic language than recitation. Therefore many authors do not include them in their books.

TEXT: 24

24) صَـفِـيـرُهَـا صَـــادٌ وَزَايٌ سِـــيـــنُ

قَـلْـقَـلَـةٌ قُـطْـبُ جَـــدٍ وَالـلِّـيـــنُ

TRANSLATION

Those with *s̲afīr* are *s̲ād*, *zāy* and *sīn*. *Qalqalah* is (in the letters) قُـطْـبُ جَـــدٍ. And *līn* is (in) . . .

EXPLANATION

From here on, the attributes which do not have opposites are mentioned (*s̲ifāt ghayr mutad̲āddah*). These attributes are also *lāzimah* (permanent) i.e. it is impossible that a letter having one of these attributes be found without it. However, they do not have

any opposites and will only apply to some letters of the Arabic alphabet.

11] *S̲afīr* and its letters is the first of the *ghayr mutad̲āddah* that are discussed. Literally, it means a whistling or hissing sound. Technically, it is that extra whistling sound which is evident when pronouncing these letters. It is found in 3 letters, *s̲ād, sīn* and *zāy*. The whistling or hissing in the *s̲ād* is said to be similar to that of geese, the *zāy* similar to that of bees, and the *sīn* similar to that of locusts.[40]

12] In the second half of the line, the attribute *qalqalah* and its letters are mentioned. It literally means shaking or disturbance, and is found in the combination قُطْبُ جَدٍ. Technically, it is a disturbance in the *makhraj* of these letters, making it seem as if they are being read with an extra "echoing" sound.

The reason why *qalqalah* is made is that all its letters have *jahr* and *shiddah*. *Jahr* causes the breath to be imprisoned while *shiddah* causes the sound to be imprisoned. If *breath* and *sound* is blocked in the *makhraj*, nothing exits the mouth, making the last letter obscure (since a letter is dependant upon breath and sound for its pronunciation) e.g. الْحَجُّ, الْمُحِيط. This disturbance in the *makhraj* and the need to clarify the letter results in *qalqalah*.[41]

Some consider *qalqalah* as being a temporary attribute, arguing that it is only apparent when its letters are *sākin*. It is agreed, that when these letters are *sākin*, *qalqalah* is clear, but considering that it is caused by two intrinsic attributes, *jahr* and *shiddah*, it cannot be said that it is a temporary attribute. Therefore, it is a permanent attribute found in the combination قُطْبُ جَدٍ whether they are

[40] *Nihāyah al-Qoul al-Mufīd* pg. 54
[41] *Nihāyah al-Qoul al-Mufīd* pg. 55, *Juhd al-Muqil* pg. 148

sākin or *mutaharrik.*[42] Furthermore, none of the earlier books of *tajwīd* found in our legacy regards *qalqalah* as a temporary attribute. More about the *qalqalah* is discussed in line 39.

13] At the end of the line the attribute *līn* is mentioned. It literally means softness. Its applied definition is an easy pronunciation in its letters, without much exertion or difficulty. The letters of *līn* are mentioned in the next line.

TEXT: 25

25) وَاوٌ وَيَـــاءٌ سُــكِّـــنَـا وَانْـفَـتَـحَـا

قَبْلَـهُـمَـا وَالانْـحِــرَافُ صُـحِّـحَـا

TRANSLATION

The *wāw* and the *yā`* that have a *sukūn*, and a *fathah* before them both. And *inhirāf* is correct . . .

VOCABULARY

سُــكِّـــنَـا – when they both (the *wāw* and the *yā`*) have a *sukūn*. The *alif* in the word is dual, referring to both the *wāw* and the *yā`* mentioned before it.

انْـفَـتَـحَـا – they both (the *wāw* and the *yā`*) have a *fathah* before it. The *alif* here is also dual.

قَبْلَـهُـمَـا – before them (the *wāw* and the *yā`*) both.

صُـحِّـحَـا – is correct, confirmed.

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42 Some have explained that it is very similar to the *ghunnah* in the *nūn* and the *mīm*. When they are *mushaddad*, or in the condition of *ikhfā`* and *idghām*, they are clear e.g. أَمْ مَّنْ ,مِنْ نِّعْمَةٍ ,أَمْ بِهِ ,أَنْتُم ,عَمَّ ,إِنَّ but when they are *mutaharrik* e.g. نُورُ السَّمَـاوَاتِ then the *ghunnah* is not apparent. Although this is a good explanation it has received criticism in that it is *qiyās ma`a al-fāriq* i.e. an analogy is being made between two things= =which are not the same since the *ghunnah* has its own *makhraj* and the *qalqalah* is pronounced from the *makhraj* of its letters. Allah knows best.

EXPLANATION

The letters of *līn* are explained at the beginning of this line: the *wāw* and the *yā`*, when they have a *sukūn* and are preceded by a *fat<u>h</u>ah* i.e. ـَ يْ ، ـَ وْ. The pronunciation of these letters is done with total ease and without any difficulty or exertion.

14] The next attribute mentioned is *in<u>h</u>irāf*. Literally, it means inclination. Technically, the *makhraj* of these letters incline towards the *makhraj* of another letter. Its letters are mentioned in the next line.

TEXT: 26

26) فِـي اللَّامِ وَالـرَّا وَبِتَكْرِيـرٍ جُـعِـلْ

وَلِلتَّفَشِّـي الشِّـيْـنُ ضَـــادًا اسْتَـطِـلْ

TRANSLATION

. . . in the *lām* and the *rā`*, (while the *rā`* is also) made with *takrīr*, *tafashshī* is (in) the *shīn*, and the *<u>d</u>ād*, apply *isti<u>t</u>ālah* (in it).

VOCABULARY

جُـعِـلْ – made.

اسْتَـطِـلْ – apply *isti<u>t</u>ālah.*

EXPLANATION

The letters of *in<u>h</u>irāf* are mentioned, the *lām* and the *rā`*. Thus, considering the inclination mentioned, it is said that the *makraj* of the *lām* inclines towards the *makraj* of the *rā`* and visa versa.

15] Thereafter the attribute of *takrīr* is mentioned. It is also referred to as *takrār*, which means to repeat. Technically, it is the shuddering of the tongue since it repeatedly “knocks” against the palate when pronouncing this letter. This attribute is found in the last letter which was mentioned, the *rā`*. More about this attribute is deliberated in line 43.

16] The following attribute mentioned in this line is *tafashshī*, which is found in the *shīn*. Literally, it means to spread out. Technically, it is the spreading of the breath throughout the mouth when pronouncing this letter.

17] The last attribute mentioned is *istiṯālah*, found in the *ḏād*. Literally, it means to lengthen. Technically, it is the lengthening of the sound (in the *ḏād*), from the beginning of its *makhraj* till the end of its *makhraj* i.e. from the beginning of the side of the tongue (by the wisdom teeth or the back molars) till its end (the pre-molars, by the *makhraj* of the *lām*).

The *ṣifāt ˘āriḏah* (temporary attributes) are 11, contained in the following 2 lines:[43]

إِظْهَارٌ ادْغَامٍ وَقَلْبٌ وَكَذَا ❊ اِخْفَا وَتَفْخِيمٌ وَرِقٌّ أُخِذَا

وَالْمَدُّ وَالْقَصْرُ مَعَ التَّحَرُّكِ ❊ وَأَيْضاً السُّكُونُ وَالسَّكْتُ حُكِي

These temporary attributes are discussed in the remaining sections of this book.

[43] *La`āli` al-Bayān*

بَابُ التَّجْوِيدِ

In this chapter the author outlines the ruling regarding the practical aspect of *tajwīd*, why the Qur`ān should be recited with *tajwīd*, and the condition of one who does not recite the Qur`ān with *tajwīd*. He also defines *tajwīd*, and explains how one may become an expert and proficient reciter of the Qur`ān.

TEXT: 27

27) وَالأَخْـذُ بِالتَّـجْـوِيـدِ حَـتْـمٌ لازِمُ

مَـنْ لَـمْ يُصَحِّـحِ الْـقُـرَآنَ آثِـمُ

TRANSLATION

The application of *tajwīd* is indeed necessary. Whomsoever does not rectify (his recitation of) the Qur`ān is a sinner.

VOCABULARY

الأَخْـذُ – it literally means to take, grab hold of, seize. Here it bears the meaning of practicing upon (العَمَلُ).

حَـتْـمٌ – incumbent, necessary.

لازِمُ – necessary.

يُصَحِّـحِ – to correct, rectify.

آثِـمُ – a sinner.

EXPLANATION

In the first half of the line the author states that the application of *tajwīd* is *lāzim* (necessary). What is meant by *lāzim* here is *far<u>d</u> ˇayn*: incumbent upon every individual without exception. This is different to the ruling regarding the study of *tajwīd* theory, which is *far<u>d</u> kifāyah,* as mentioned in line 5. Thus every individual is obligated to recite the Qur`ān with *tajwīd*.

In the second half of this line he says that one who does not rectify his recitation (يُصَحِّحِ الْقُرآن), or according to some prints, one who does not recite with *tajwīd* (يُـجَوِّدِ الْقُرآن) is a sinner.[44]

What type of reciter would be deemed a sinner? To answer this, the types of errors need to be discussed. Errors in recitation are of 2 types:
1) *La<u>h</u>n Jaliyy* (clear errors)
2) *La<u>h</u>n Khafiyy* (hidden errors)

La<u>h</u>n Jaliyy

It takes place in 4 basic ways:
i) Adding a letter e.g. if the *madd* on اللهُ in قُلْ هُوَ اللهُ أَحَدٌ lengthened too long.
ii) Omitting a letter e.g. not reading the wāw of يُولَد in لَمْ يَلِدْ وَلَمْ يُولَد.
iii) Changing a letter e.g. if the *isti`lā`* and *i<u>t</u>bāq* is not recited in the ظ of وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا (and We shall admit them into bounteous shade) then it will be read as a ذ i.e. وَنُدْخِلُهُمْ ذِلًّا ذَلِيلًا (and We shall admit them into a wretched disgrace).
iv) Changing a *<u>h</u>arakah* e.g. if one "bounces" on certain letters like the ن of أَنْعَمْتَ, or exaggerate the *qalqalah* of the د when stopping on أَحَد then they will be read as أَنَـعَمْتَ and أَحَدَ, with a *<u>h</u>arakah* on the ن and the د.

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[44] In Sheikh Sayf al-Dīn al-Fa<u>d</u>ālī's explanation of the *Jazariyyah*, he interprets يُـجَوِّد and يُصَحِّح to be synonyms. Upon this statement Dr. Ayman Suwayd explains that يُـجَوِّد holds a broader meaning than يُصَحِّح in that the former would include *la<u>h</u>n jaliyy* and *la<u>h</u>n khafiyy* whereas the latter would not necessarily do so. Scholars agree that a person making *la<u>h</u>n jaliyy* is a sinner (آثِم) but regarding *la<u>h</u>n khafiyy* there is difference of opinion. Can it be said that every person who leaves out a temporary attribute e.g. *ghunnah*, *qalqalah*, *madd*, etc. is a sinner? If we use يُـجَوِّد we would be including anyone who commits *la<u>h</u>n khafiyy* as a sinner. Therefore using يُصَحِّح is better since we would not include every individual who makes *la<u>h</u>n khafiyy* as a sinner. Allah knows best.

It is called *la<u>h</u>n jaliyy* (clear error) since it is clear to all that an error is being made, whether the meaning is changed or not.

La<u>h</u>n Khafiyy

It takes place when errors are made in the temporary attributes of the letters e.g. *ikhfā`, idghām, tafkhīm, tarqīq* and so on.

Scholars have further divided *la<u>h</u>n khafiyy* into 2 types:[45]
i) Those errors which may be indentified by one who has basic knowledge of *tajwīd* e.g. *ikhfā`, idghām, tafkhīm, tarqīq, madd,* etc.
ii) Those errors which are only perceived by experts in the field e.g. excessive *takrīr* of the *rā`, ikhfā`* not being applied properly, and exaggeration in the *tafkhīm* of letters, among others.

It is called *la<u>h</u>n khafiyy* (hidden error) since they are obscure to most.

Between the earlier and later scholars there is difference of opinion as to the ruling of these two types of errors:

1) The Earlier Scholars (*Mutaqaddimūn*) – It is *wājib* to consider *all* the rules of *tajwīd* that will prevent one from making *la<u>h</u>n jaliyy* and *la<u>h</u>n khafiyy*. Thus, an error, whether being *la<u>h</u>n jaliyy* or *la<u>h</u>n khafiyy*, is *<u>h</u>arām* (prohibited). Of latter day scholars who subscribe to this

[45] *Hidāyah al-Qārī* Vol. 1 pg. 53-54, *Nihāyah al-Qoul al-Mufīd* pg. 25

opinion is Nā<u>s</u>ir al-Dīn al-<u>T</u>ablāwī,[46] and from amongst contemporary scolars, ˇAbd al-Fattā<u>h</u> al-Mir<u>s</u>afī[47].[48]

2) The Later Scholars (*Muta`akhkhirūn*) – It is *wājib* to consider those rules that will prevent one from making *la<u>h</u>n jaliyy* only (and not necessarily *la<u>h</u>n khafiyy*). Thus, *la<u>h</u>n jaliyy* would be *<u>h</u>arām*, and *la<u>h</u>n khafiyy* would be *makrūh* (disliked). This is mentioned by Mullā ˇAli

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[46] Nā<u>s</u>ir al-Dīn Mu<u>h</u>ammad ibn Sālim ibn ˇAli al-<u>T</u>ablāwī was born in Egypt in approximately 866 A.H./1462 C.E. No one during his time had mastered all the sciences, except him. This was not by mere studying of the subjects, but by memorizing its texts. He was therefore well known for being able to quote at random from a large array of books regarding many sciences; *tafsīr, qirā`āt, fiqh*, Arabic, hadith, *u<u>s</u>ūl*, rhetoric, mathematics, logic, sufism and so forth. Many testify that he surpassed his contemporaries, not only in knowledge, but in piety, humility and character. There was none who disliked him. Some of his students relate that they never saw anyone making more *ˇibādah* that him. In fact, whenever he was seen, he was in *ˇibādah* - reciting Qur`ān, in *<u>s</u>alāh*, teaching, and the like thereof. His teachers include Sheikh Zakariyyā al-An<u>s</u>ārī and Jalāl al-Dīn al-Suyū<u>t</u>ī. He died in Egypt on 10 Jamād al-Ākhir 966 A.H./1559 C.E. at the age of 100 years. See *Imtāˇ al-Fu<u>d</u>alā*` Vol. 4 pg. 158.

[47] ˇAbd al-Fattā<u>h</u> ibn al-Sayyid ˇAjmī ibn al-Sayyid. He was born in al-Mir<u>s</u>afā in 5 June 1923, and later settled and studied in Egypt. Sheikh ˇAbd al-Fattā<u>h</u> was a person of great character and one who personified the Qur`ān. If anyone sat with him, he would not tire of his speech, intellect, knowledge and wisdom. He was a very jovial person, always smiling with those who met him; even when he was in severe pains due to illness, he would joke with his students. People loved to be with him, and he had an intense love for students and teachers of the Qur`ān. On the other hand, when he sat to teach the Qur`ān, he was extremely serious, and exhibited an aura of awe and reverence. When he discussed matters of *qirā`at* or hadith with scholars, he demonstrated his in depth knowledge of these sciences in a manner that captivated them. He would refute with integrity those who argued with him concerning certain matters. He shared an intense love for all his teachers, and never mentioned a scholar without speaking good of him. He recited the Qur`ān abundantly. In fact, he would perform 11 *rakˇahs* of the *witr* prayer in which he recited 2 *juz* of the Qur`ān daily. During the month of *Rama<u>d</u>ān*, he would not teach, instead he dedicated his time in the worship of Allah, prayer and recitation of the Qur`ān. He would perform the *tarāwī<u>h</u>* prayer in his house in which he recited 5 *juz.* His teachers include ˇAbd al-ˇAzīz al-Zayyāt while his students included Mu<u>h</u>ammad Tamīm al-Zuˇbī and Sheikh A<u>h</u>mad Mia al-Thānawī. He died on 26 February 1986. See *Hidāyah al-Qārī, Imtāˇ al-Fu<u>d</u>alā*` Vol. 1 pg. 239.

[48] *Nihāyah al-Qoul al-Mufīd* pg. 26, *Hidāyah al-Qārī* Vol. 1 pg. 54

al-Qārī in his commentary on the *Jazariyyah*, and is the opinion of most contemporary scholars.[49]

According to the first opinion, one who makes *laẖn jaliyy* and *laẖn khafiyy* is a sinner, and according to the latter opinion, only one who makes *laẖn jaliyy* is a sinner.

Whichever opinion one subcribes to, it should not be applied generally i.e. that every individual who makes *laẖn jaliyy* and *laẖn khafiyy* is a sinner. Instead it should be restricted to what Ibn al-Jazarī mentions in his *Nashr*, dividing the reciters of the Qur`ān into three:

1) The one who is able to recite correctly and does so.
2) The one who who strives to recite correctly but yet falters in his recitation.
3) The one who is able to recite correctly yet does not due to his negligence.[50]

The third type is the sinner being alluded to in this line. Therefore, one who makes *laẖn jaliyy* or *laẖn khafiyy* would be a sinner *when* he is aware that he is making *laẖn jaliyy/lahn khafiyy and* that he is making no effort in correcting his recitation.

It is incumbent for a student to find a capable teacher to recite Qur`ān to in order to rectify and better his recitation. If one reads to oneself, he may not identify his errors, and may recite incorrectly for years while being under the impression that his reading is acceptable. Ibn al-Jazarī further states that one who is too proud or haughty to humble himself before a teacher is also included as a sinner.

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[49] Dr Ayman Suwayd also holds this opinion, considering his explanation of the different readings of line 27: مَنْ لَـمْ يُصَحِّحْ and مَنْ لَـمْ يُـجَوِّدْ.

[50] *Al-Nashr* Vol. 1 pg. 210-211

TEXT: 28

28) لأَنَّـــهُ بِـــهِ الإِلَـــهُ أَنْـــزَلاَ

وَهَـكَـذَا مِـنْـهُ إِلَـيْـنَـا وَصَـــلاَ

TRANSLATION

Because with *tajwīd* the Lord has revealed the Qur`ān, and in this manner from Him it has reached us.

VOCABULARY

لأَنَّـــهُ – the pronoun refers to the Qur`ān.

بِـــهِ – the pronoun refers to *tajwīd.*

إِلٰـــهُ – a deity, God, Lord.

أَنْـــزَلاَ – send down, descend, reveal.

هَـكَـذَا – in this manner.

مِـنْـهُ – the pronoun refers to الإِلَـــهُ before it i.e. Allah.

إِلَـيْـنَـا – till us.

وَصَـــلاَ – it has reached.

EXPLANATION

In this line the author substantiates his statement in the previous line that to recite with *tajwīd* is necessary by saying that Allah had revealed the Qur`ān to the Prophet ﷺ with *tajwīd*. He in turn taught it to the Companions ﷺ with *tajwīd*. They passed it on with *tajwīd* to the next generation until it has reached us in the very same manner that it was revealed in i.e. with *tajwīd* and with the preservation of each and every letter and vowel sign.

In fact, students who have read to a qualified teacher who has sanctioned that their recitation is in accordance with *tajwīd* are later licensed by these teachers. This license documents an oral transmission (*sanad*) which relates that every individual in this chain had read the Qur`ān to the teacher before him while applying these rules of *tajwīd*. This chain of reciters ends at the Prophet ﷺ.

TEXT: 29

29) وَهُـوَ أَيْـضًـا حِـلْـيَــةُ الـتِّــلَاوَةِ

وَزِيـــنَــــةُ الأَدَاءِ وَالْــقِـــرَاءَةِ

TRANSLATION

It (*tajwīd*) is also the adornment of recitation, the beauty of presentation and reading.

VOCABULARY

وَهُـوَ – refers to *tajwīd.*

أَيْـضًـا – also.

حِـلْـيَــةُ – decoration, adornment.

الـتِّــلَاوَةِ – recital.

زِيـــنَــــةُ – beauty, adornment, decoration.

الأَدَاءِ – rendering of some sort, presentation. When being used in the Qur`ānic arena it refers to that rendition which a student reads to his teacher, while his teacher rectifies his recitation.

الْــقِـــرَاءَةِ – reading, recital.

EXPLANATION

Tajwīd truly enhances ones recital, and beautifies it, enticing the listener to listen attentively to such a recitation.

Three words are used in this line: recitation (الـتِّــلَاوَةِ), presentation (الأَدَاءِ) and reading (الْــقِـــرَاءَةِ). Though they seem to be synonyms, scholars have differentiated between them. *Tilāwah* is said to be one's routine recital i.e. daily in the mornings or evenings and so on. *Adā`* is what a student reads to his teacher while his teacher attentively listens and corrects his recitation. *Qirā`ah* has a broader

meaning and may be used refering to both *tilāwah* and to *adā`*. Allah knows best.[51]

TEXT: 30

30) وَهُـوَ إِعْـطَـاءُ الْـحُـرُوفِ حَقَّـهَـا

مِــنْ كُـلِّ صِـفَـةٍ وَمُستَـحَـقَّـهَـا

TRANSLATION

It (*tajwīd*) is giving the letters their rights as regards every attribute and their demands.

VOCABULARY

وَهُـوَ – refers to *tajwīd.*

إِعْـطَـاءُ – to give.

حَقَّـهَـا – its rights, due.

مُستَـحَـقَّـهَـا – its merit, requirements, demands. The pronoun could refer to the letters (الْـحُـرُوفِ) or صِـفَـةٍ. If it refers to letters it could be translated as demands and if it refers to صِـفَـةٍ then it would be translated as derivatives.

EXPLANATION

In this line and the first half of the next line, *tajwīd* is defined: giving every letter its rights (حَقّ) and its demands (مُسْتَحَقّ) regarding their attributes. Scholars explain that what is meant by حَقّ are the permanent attributes of the letters and what is meant by مُسْتَحَقّ are the temporary attributes.[52]

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[51] *Al-Hawāshī al-Mufhimah* pg. 173

[52] *Ahkām Qirā`ah al-Qur`ān* pg. 17-18, *Hidāyah al-Qārī* Vol. 1 pg. 45

TEXT: 31

31) وَرَدُّ كُـــلِّ وَاحِـــدٍ لأَصْـلِـــهِ

وَاللَّـفْـظُ فِـــي نَـظِـيْـرِهِ كَمِـثْـلِـهِ

TRANSLATION

And returning every one (of the letters) to its origin, and an utterance in its equivalent, is like it.

VOCABULARY

رَدُّ – to return, to trace back, to yield.

كُـــلِّ وَاحِـــدٍ – every (letter).

أَصْـلِـــهِ – its origin i.e. its *makhraj.*

اللَّـفْـظُ – articulation, pronunciation, utterance.

نَـظِـيْـرِهِ – its similitude, equivalent.

كَ – is like, as.

مِـثْـلِـهِ – its similitude, equivalent.

EXPLANATION

Every letter must be read from its origin i.e. its *makhraj*. Considering the above line and the first half of this line, the complete definition of *tajwīd* would be to recite every letter from its *makhraj*, with all its attributes, whether these attributes are permanent or temporary.

In the second half of the line a precept is explained which is applicable to every rule of *tajwīd*: every pronunciation on its own should be exactly the same when it appears with other pronunciations e.g. as one reads بَ when it appears alone, he should read it in the same manner when it appears with other letters e.g. بَـصِير. The بَ in the latter should not be with *tafkhīm* (full/thick) because of the ص following it. Similarly, as one reads the duration of *madd munfaṣil*, *madd muttaṣil* or *madd ˇāriḍ* in one place, he should apply the same duration wherever else it appears.

In other words, consistency must be maintained in all identical pronunciations, whether they are letters, or applications like *madd*, *ikhfā`*, and even vowel signs.

TEXT: 32

32) مُكَمَّـلًا مِـنْ غَـيْـرِ مَـا تَكَـلُّـفِ

بِاللُّطْـفِ فِـي النُّطْـقِ بِـلاَ تَعَسُّـفِ

TRANSLATION

(Every letter) being complete, without burden, (but) with ease in pronunciation and without haphazardness.

VOCABULARY

مُكَمَّـلًا – complete. If read with a *fat<u>h</u>ah* on the second *mīm* then it is the condition of كُـــلِّ وَاحِـــدٍ before it i.e. in the condition that every letter is read without burden, with ease and so on. If it is read with a *kasrah* on the second *mīm*, then it is the condition of the reciter i.e. in the condition that the reciter reads without burden and with ease.

غَـيْـرِ – without.

تَكَـلُّـفِ – unnaturalness in manner, burden, strain, difficulty.

اللُّطْـفِ – ease, grace.

النُّطْـقِ – pronunciation.

تَعَسُّـفِ – aberration, deviation, inaccurate manner, haphazard.

EXPLANATION

The beginner needs to focus on all his pronunciations when he reads. In this manner, his recitation demands a lot of attentiveness from his side, and due to this, at times, it sounds arduous and burdensome.

On the other hand, an adept and expert reciter of the Qur`ān is one who recites with total ease (بِاللُّطْـفِ فِـي النُّطْـقِ). No strain, burden or difficulty is visible on him when he recites, as though the Qur`ān flows

from his lips (مِـنْ غَـيْـرِ مَـا تَكَـلُّـفِ). There are also no inacuracies or haphazardness in their recitation (بِـلاَ تَعَسُّـفِ).

In the next line the author informs us of how this superior level of recitation may be achieved.

TEXT: 33

33) وَلَـيْـسَ بَـيْـنَـهُ وَبَـيْـنَ تَـرْكِـهِ

إِلَّا رِيَـاضَـةُ امْـرِئٍ بِـفَـكِّـهِ

TRANSLATION

And there is nothing between (applying) it (*tajwīd*) and leaving it, except the practice of a person with his jaws.

VOCABULARY

بَـيْـنَـهُ – between it i.e no difference between applying it. The pronoun refers to *tajwīd* i.e. applying *tajwīd*.

تَـرْكِـهِ – leaving, neglecting it.

رِيَـاضَـةُ – exercise, practice.

امْـرِئٍ – a man, person.

بِـ - with.

فَـكِّـهِ – his jaws.

EXPLANATION

Ibn al-Jazarī emphasizes that the only manner in achieving this level of recitation is to continuously practice the recitation of the Qur`ān i.e. the student needs to continuously recite. This level of recitation is not achieved after a week's training, after a month's training, or after a few month's training. It takes years and years of continuous training to be able to recite in such a superior manner where no exertion and difficulty is perceivable upon the reciter.

It may be likened to professional sports players or singers. A soccer player, tennis player, cricket player, singer would spend 6 or more hours a day practicing their profession. Should one who intends to make the Qur`ān his profession then not exert even more time than those who are prepared to sacrifice their time for worldly activities and gain?

بَابٌ فِي ذِكْرِ بَعْضِ التَّنْبِيهَاتِ

In this chapter the author mentions certain common errors which reciters should be cautious of - hence the naming of this chapter: بَابٌ فِي ذِكْرِ بَعْضِ التَّنْبِيهَاتِ, the chapter mentioning some precautions. Others have named this chapter: بَابُ اسْتِعْمَالِ الْـحُرُوفِ, the chapter in the application or execution of the letters i.e. after discussing the *makhārij*, the *ṣifāt* and stating that *tajwīd* is giving every letter their rights as regards their *makhārij* and *ṣifāt*, he now mentions how to employ this gained knowledge in recitation.

It was mentioned previously that the letters of *ist˘ilā`* are read with a full or thick sound. This full/thick sound is referred to as *tafkhīm*, which literally means to make something fat or full. Technically, it is the thickness/fullness which fills the mouth with the pronunciation of certain letters.

In contrast to this, *tarqīq* literally means to make something thin. Technically, it is the thinness (flatness) found in the mouth while pronouncing some letters.

Usually reciters pay attention to pronouncing the full/thick letters with *tafkhīm*, but tend to neglect those letters which should be read with *tarqīq*. Therefore Ibn al-Jazarī specifically emphasizes that care should be taken to read empty/flat letters with *tarqīq* as this tends to be deficient and incomplete at times i.e. they still sound a little full/thick. He further alludes to the reason why these letters are read with a little fullness at times: because they are surrounded by letters of *tafkhīm* which tend to affect the letters of *tarqīq* around them. These will be clearer in the examples that follow. He also confines his discussion in this chapter to 5 letters: the *alif, hamzah, lām, mīm* and *bā`*. This does not mean that *tarqīq* should only be applied in these letters; it should be applied to all the letters which should be read with *tarqīq*. In other words, while these letters are given as examples,

the rule should be applied in general throughout the Qur`ān to all empty/flat letters.[53]

TEXT: 34

34) فَرَقِّقَنْ مُسْتَفِلًا مِنْ أَحْرُفِ

وَحَاذِرَنْ تَفْخِيمَ لَفْظِ الأَلِفِ

TRANSLATION

Be sure to apply *tarqīq* to the letters of *istifāl*, and be extremely cautious of applying *tafkhīm* in the pronunciation of an *alif*.

VOCABULARY

فَرَقِّقَنْ – the word is originally فَرَقِّقْ. The *nūn* at the end (نْ) is for emphasis. It means to make something thin or flat. With the *nūn* of emphasis it means: be sure or be certain to make it flat/thin.

مُسْتَفِلًا مِنْ أَحْرُفِ – from the letters of *istifāl.*

حَاذِرَنْ – is originally حَاذِرْ. The *nūn* at the end (نْ) is for emphasis. It means to be careful, watch out, to be on one's guard, be wary. With the *nūn* of emphasis it would be mean: be fully aware, be acutely wary, extremely cautious.

تَفْخِيمَ – to make something fat, full or thick.

لَفْظِ – pronunciation, wording.

EXPLANATION

As it was mentioned that the letters of *istiˇlā`* should be read with *tafkhīm*, in the same manner due attention should be given that the letters of *istifāl* are read with *tarqīq*.

From the letters of *istifāl* that are always read with *tarqīq*, the *alif*, the *rā`* and the *lām* of الله are excluded, since they are at times also read with *tafkhīm*. The rules regarding them are explained later.

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[53] More examples of this are given by Ibn al-Jazarī in *al-Nashr* Vol. 1 pg. 215.

In the second half of this line Ibn al-Jazarī mentions that care should be taken that the *alif* is not read with *tafkhīm*. This statement of the author has received many conflicting interpretations since it is well known that the *alif* is dependant on the letter before it i.e. if before it there is a letter of *tafkhīm*, the *alif* will be full, if before it there is a letter of *tarqīq*, the *alif* will be flat. This statement from the author implies that the *alif* is never read with *tafkhīm*. Therefore some commentaters have even gone so far as to say that what is meant by the *alif* in this line is actually the *hamzah* (which is always read with *tarqīq*), or that it refers to the *alif* when it comes in the *h̲urūf muqat̲t̲aˇāt*: الٓمٓ, الٓمٓصٓ etc. (which is also always read with *tarqīq*). These interpretations are clearly weak, and scholars like Mullā ˇAli al-Qārī have labelled them as far-fetched (بَعِيد).[54]

The son of Ibn al-Jazarī, Abū Bakr, mentions that this statement of his father should not be taken in general and should be restricted to the *alif* when it is preceded by an empty/flat letter (it will never be read with *tafkhīm* in this condition).[55] T̲āsh Kubrī Zādah has critisized him for this and states that there is no need to restrict Ibn al-Jazarī's statement, but it may be applied in general. He explains that the reason this statement was made by the author, and is also the view expressed by the author in his previous book, *al-Tamhīd fī ˇilm al-Tajwīd*, is that certain non-Arab peoples were exaggerating the *tafkhīm* in the *alif* when preceded by a full-mouth letter. Therefore Ibn al-Jazarī forwarded this statement that the *alif* is never read with *tafkhīm*.[56] This was also the opinion of Ibn al-Jazarī's teacher, Ibn al-Jundī,[57] as well as an opinion found in the

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54 *Minah̲ al-Fikriyyah* pg. 112-113

55 *H̲awāshī al-Mufhimah* pg. 183

56 Commentary on the *Jazariyyah* by T̲āsh Kubrī Zādah pg. 120

57 Abū Bakr ibn Aydughdī ibn ˇAbd Allah al-Shumsī, better known as Abū Bakr ibn al-Jundī. He was born in 699 A.H./1300 C.E. He read many *qirā`āt* to al-Taqiyy al-S̲ā`igh, the ten *qirā`āt* to al-Jaˇbarī and the eight *qirā`āt* to Abū H̲ayyān. His students include Ibn al-Jazarī who read till *Sūrah al-Nah̲l*, verse 90 when Ibn al-Jundī died. However, he gave Ibn al-Jazarī *ijāzah* before he died. Ibn al-Jundī was a very

writings of Ibn al-Jundī's teacher, Ibrāhīm ibn ˇUmar al-Jaˇbarī.[58] It is possible that in Ibn al-Jazarī's earlier works he expressed the view of his teacher, Ibn al-Jundī, since in his *Nashr* he mentions the view of the majority, even stating that those who say that the *alif* is never read with *tafkhīm* is incorrect.

TEXT: 35

35) وَهَـمْـزَ اَلْحَـمْـدُ أَعُـوذُ اِهْـدِنَا
اَللَّـهُ ثُـمَّ لاَمَ لِلَّـهِ لَـنَـا

TRANSLATION

(And apply *tarqīq* in) the *hamzah* of اَلْحَمْدُ, أَعُوذُ, اِهْدِنَا, and اَللَّهُ. Then (also apply *tarqīq* in) the lām of لِلَّهِ, لَنَا. . .

VOCABULARY

وَهَمْزَ – may be read with a *fat<u>h</u>ah* or a *kasrah* on the *zāy* i.e. وَهَمْزَ or وَهَمْزِ. If read with a *fat<u>h</u>ah* it is linked to the command فَرَقِّقَنْ in the previous line, and if read with a *kasrah*, it is linked to وَحَاذِرَنْ تَفْخِيمَ

composed person, who easily recalled all the different *qirā`āt* of any given verse. He wrote *Kitāb al-Bustān* on thirteen *qirā`āt*, as well as a commentary on the *Shāṯibiyyah*. He died in Cairo on 19 *Shawwāl* 769 A.H./6 June 1368 C.E. See *Ghāyah al-Nihāyah* Vol. 1 pg. 180.

[58] Ibrāhīm ibn ˇUmar ibn Ibrāhīm ibn Khalīl ibn Abū al-ˇAbbās al-Jaˇbarī. His patronym is Abū Mu<u>h</u>ammad. He was born in approximately 640 A.H./1242 C.E. This sheikh was an exceptional scholar of *qirā`āt*, who wrote books in various fields. He also authored a commentary on the *Shāṯibiyyah* and the *ˇAqīlah* of Imam Shāṯibī. He read the seven *qirā`āt* to Sheikh Abū al-<u>H</u>asan ˇAli al-Wujūhī and the ten *qirā`āt* to Sheikh <u>H</u>usayn ibn <u>H</u>asan al-Tikrītī. Sheikh al-Jaˇbarī also transmits *qirā`āt* via *ijāzah* from al-Sharīf al-Dāˇī, and transmits the *Shāṯibiyyah* via *ijāzah* from Sheikh ˇAbd Allah ibn Ibrāhīm ibn Ma<u>h</u>mūd al-Jazarī. Abū Bakr ibn al-Jundī read the ten *qirā`āt* to him. Abū al-Maˇālī ibn al-Labbān read some of the Qur`ān to him in various *qirā`āt* and received *ijāzah* for it. He remained the *Sheikh al-Qurrā`* of the town of al-Khalīl for 20 years until he died on 13 *Rama<u>d</u>ān* 732 A.H./20 June 1331 C.E. See *Ghāyah al-Nihāyah* Vol. 1 pg. 21, *Maˇrifah al-Qurrā` al-Kibār* Vol. 2 pg. 743.

in the line before. In both cases the meaning will be the same i.e. the letter should be read with *tarqīq*.

لاَمَ – may be read with a *fat_h_ah* or a *kasrah* i.e. لاَمَ or لاَمِ, similar as the with وَهَمْزَ before it.

EXPLANATION

If a *hamzah* appears at the beginning of a word then care should be taken that it is read with *tarqīq* e.g. اَلْحَمْدُ. Other examples presented by Ibn al-Jazarī in his *Nashr* are اَلَّذِينَ and ءَأَنْذَرْتَهُم. If the letter next to the *hamzah* is close to it (in *makhraj*) e.g. اِهْدِنَا and أَعُوذُ, or it is a letter read with *tafkhīm,* e.g. اَللَّهُ, then extra caution should be taken that it be read with *tarqīq*. The *tarqīq* of the *hamzah* is not restricted to these words but should be applied generally throughout the Qur`ān. More examples are given by the author in the *Nashr*. Of the former: أَعْطىٰ, أَحَطْتُّ, أَحَقُّ, and of the latter: اَللّٰهُمَّ, اَلطَّلَاق, اصْطَفىٰ and أَصْلَحَ.

Similarly, the *lām* should also be read with *tarqīq*, especially if it has a *kasrah* e.g. لِلَّهِ or if it appears next to a letter which is close to it in *makhraj* e.g. لَنَا.

TEXT: 36

36) وَلْيَتَلَطَّفْ وَعَلَى اللهِ وَلاَ الضْـ
وَالْمِيمَ مِنْ مَخْمَصَةٍ وَمِنْ مَرَضْ

TRANSLATION

(And the *lām* in) وَلْيَتَلَطَّفْ, وَعَلَى اللهِ, وَلاَ الضْـ. (And apply *tarqīq* in) the *mīm* of مَخْمَصَةٍ and مَرَضْ.

VOCABULARY

وَالْمِيمَ – may be read with a *fat_h_ah* or a *kasrah* i.e. وَالْمِيمَ or وَالْمِيمِ.

EXPLANATION

Care of its *tarqīq* should especially be taken when the *lām* comes near full-mouth letters e.g. وَلْيَتَلَطَّفْ, وَعَلَى الله, and وَلاَ الضَّالِّينَ (وَلاَ الضْـ). Other examples include: وَلَسَلَّطَهُم, وَاخْتَلَطَ, واللَّطِيف, جَعَلَ اللهُ, and وَلَسَلَّطَهُم.

In the same manner *tarqīq* should be maintained in the *mīm* when it comes near letters of *tafkhīm* e.g. مَخْمَصَةٍ and مَـرَضٌ. Other examples are مَرْيَم and وَمَا اللهُ etc.

TEXT: 37

37) وَبَـاءَ بَـرْقٍ بَـاطِلٍ بِـهِـمْ بِـذِي
وَاحْرِصْ عَلَى الشِّـدَّةِ وَالجَهْرِ الَّـذِي

TRANSLATION

(And apply *tarqīq* in) the *bā`* of بَـرْقٍ, بَاطِلٍ, بِـهِـمْ, and بِـذِي. And take care to apply the *shiddah* and the *jahr* which is . . .

VOCABULARY

وَبَـاءَ – may be read with a *fat<u>h</u>ah* or a *kasrah* i.e. وَبَـاءَ or وَبَـاءِ.

احْرِصْ – strive, intent, endevour, take care, be careful.

EXPLANATION

The *bā`* should also be read with *tarqīq* when it appears next to letters of *tafkhīm* e.g. بَـرْقٍ. Ibn al-Jazarī also gives بَطَـلَ, بَغىٰ, and بَصَلِهَا as examples in his *Nashr*. It is clear that precaution is also needed when two *tafkhīm* letters appear next to the *bā`* e.g. الْبَصَرَ, الْبَقَرَ, and الْقُرْبىٰ etc. Due care should be taken of the *tarqīq* in the *bā`* even if between it and the letter of *tafkhīm* there is an *alif* e.g. بَـاطِلٍ. Other examples include بَاغٍ and وَالْأَسْبَاط.

The *tarqīq* in the *bā`* should also be maintained when it is followed by weak letters e.g. بِهِمْ and بِــذِي. Other examples are بِهِ, بِهَا, بِثَلَاثَةِ, بِسَاحَتِهِم.

Due to the *bā`* being followed by a weak letter, it also tends to be read with some weakness. Therefore in the end of this line and the next, the author warns that the reciter be mindful of *shiddah* and *jahr,* which are two strong attributes in the *bā`* and the *jīm*.

TEXT: 38

38) فِيهَا وَفِي الْجِيمِ كَـ :حُبِّ الصَّبْرِ

رَبْــوَةٍ اجْـتُـثَّـتْ وَحَــجِّ الْفَـجْــرِ

TRANSLATION

In it (the *bā`*) and in the *jīm* as in حُبِّ, الصَّبْرِ, رَبْــوَةٍ, اجْـتُـثَّـتْ, حَــجِّ, and الْفَـجْــرِ.

EXPLANATION

If the *shiddah* and *jahr* in the *bā`* and *jīm* are not secured, it would render the pronunciation of these letters deficient since they are intrinsic attributes of these letters. The author gives 3 examples of each in this text: يُحِبُّونَهُم كَحُبِّ الله (حُبِّ), وَاسْتَعِينُوا بِالصَّبْرِ (الصَّبْرِ), كَمَثَلِ جَنَّةٍ بِرَبْوةٍ (رَبْــوَةٍ), كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ (اجْـتُـثَّـتْ), وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ (حَــجِّ), and وَالْفَجْرِ (الْفَـجْــرِ).

The same will also apply to the remaining letters of *qalqalah* i.e. *shiddah* and *jahr* should be preserved in it or the letters will be deficient e.g. اِقْرَأْ, يَقْطَعُونَ, مَطْلَعِ, يُطْعِمُونُ, قَدْ نَرىٰ, يَدْرَؤُونَ etc.

TEXT: 39

٣٩) وَبَـيِّـنَـنْ مُـقَـلْـقَـلاً إِنْ سَــكَــنَـا

وَإِنْ يَكُـنْ فِـي الْوَقْـفِ كَـانَ أَبْيَـنَـا

TRANSLATION

And be sure to make clear the *qalqalah* when it has a *sukūn*, and if it is during *waqf* then it should be even clearer.

VOCABULARY

بَـيِّـنَـنْ – the word is originally بَـيِّـنْ. The *nūn* at the end (نْ) is for emphasis. It means to make clear, apparent. With the *nūn* of emphasis it would mean: be sure to make clear.

مُـقَـلْـقَـلاً – letters of *qalqalah.*

إِنْ – if, when.

سَــكَــنَـا – if they have a *sukūn.*

وَإِنْ يَكُـنْ – and if they are, if it is.

الْوَقْـفِ – stop.

أَبْيَـنَـا – more clear, clearer.

EXPLANATION

The author explains that *qalqalah* should be made apparent in its letters when they are *sākin* and found in the condition of *wa<u>s</u>l*, while they will be clearer when *sākin* and found in the condition of *waqf*.

From this it may be deduced that there are two levels in the *qalqalah*:

1) A *sākin* letter of *qalqalah* during *wa<u>s</u>l* e.g. قَدْ نَعْلَمُ, أَبْوَاب, فِطْرَت, يَـقْتُـلُون, النَّجْوىٰ. This is referred to as *qalqalah <u>s</u>aghīrah* or *qalqalah <u>s</u>ughrā*, the minor *qalqalah*.

2) A sākin letter of *qalqalah* during *waqf* e.g. الْفَلَق, الْـحَطَب, حِجَج, مَـجِيد, مُـحِيط. This is referred to as *qalqalah kabīrah* or *qalqalah kubrā*, the major *qalaqalah*.

The *qalqalah* is stronger and more apparent in the second level.

Considering that a letter may also be *mushaddad* during *waqf*, others have added another level to these two:
3) A *sākin* letter of *qalqalah* which is *mushaddad* during *waqf* e.g. وَتَبّ, الحَقّ, الحَجّ, أَشَدّ. This is referred to as *qalqalah akbar*, the greater *qalqalah*.

The *qalqalah* in the third level is stronger than in the first two.

Some contemporary scholars argue that there are only two levels of *qalqalah* since Ibn al-Jazarī does not make a distinction between level two and three as they both are included in his statement: وَإِنْ يَكُنْ فِي الْوَقْفِ. They further argue that our predecessors (*mutaqaddimīn*) also did not make a distinction between these two levels. However, in spite of their argument, the difference in pronunciation is clearly distinct in these two levels, the *qalqalah* being stronger in the third level. Furthermore, Ibn al-Jazarī mentions in *al-Tamhīd* that a letter which *mushaddad* is doubled and its *shaddah* should be made clear to differ it from other letters.[59]

Many scholars have also added a fourth level, in which the *qalqalah* would be at its weakest:
*) A letter of *qalqalah* which is *mutaharrik* e.g. طَبَعَ, قُلْ, جَآءَ, أَبَدًا.

In the last level the *qalqalah* is weaker than the 3 levels mentioned previously.

Some scholars are of the opinion that no *qalqalah* exists in the *mutaharrik* since Ibn al-Jazarī states إِنْ سَكَنَا (when it has a *sukūn*), and in the last level it clearly is not *sākin*.

The counter argument is firstly that their use of this line is not correct, for further in this poem Ibn al-Jazarī states: وَأَظْهِرِ الْغُنَّةَ مِنْ نُونٍ وَمِنْ

[59] *Al-Tamhīd* pg. 204

مِيمٍ إِذَا مَا شُدِّدَا – *clarify* the *ghunnah* in the *nūn* and the *mīm* when they are *mushaddad*. This does not negate that when the *nūn* or *mīm* is *mutaharrik* that *ghunnah* is not found in it since it is an intrinsic attribute found in them. Refer to explanation of line 19.

Secondly, if they argue that *qalqalah* is not found in the *mutaharrik*, they will be forced to say that it is not a permanent attribute but a temporary attribute, which contradicts what is found in the legacy, as well as what we concluded previously: that *qalqalah* is a result of two intrinsic attributes and therefore cannot be circumstancial. Refer to explanation in line 24.

TEXT: 40

40) وَحَـاءَ حَصْحَـصَ أَحَطـتُّ الْحَـقُّ

وَسِـيـنَ مُسْتَقِـيـمِ يَسْـطُـو يَسْـقُـو

TRANSLATION

(And clarify) the *ha*` of حَصْحَـصَ, أَحَطـتُّ, and الْحَـقُّ, as well as the *sīn* of مُسْتَقِـيـمِ, يَسْـطُـو, and يَسْـقُـو.

EXPLANATION

وَحَـاءَ could be linked to the previous command of reading the letters with *tarqīq* (. . .فَرَقِّـقَـنْ or . . . وَحَـاذِرَنْ تَفْخِـيـمَ) or it could be linked to the command in the previous line (. . . وَبَـيِّـنَـنْ). In the former it would mean that the *ha*` should not be read with *tafkhīm* and in the latter it would mean that it should be read clearly with all its proper attributes.

Thus, the *ha*` should be read with *tarqīq* when it appears next to letters of *tafkhīm* e.g. حَصْحَـصَ, أَحَطـتُّ, and الْحَـقُّ, and it should also be read clearly if it appears with another *ha*` e.g. عُقْدَةَ النِّكَاحِ حَتَّىٰ, لَاأَبْرَحُ

حَتّٰى, or letters which are close to it in *makhraj* e.g. زُحْزِحَ ,فَلَا جُنَاحَ عَلَيْهِمَا
فَصْفَحْ عَنْهُمْ ,عَنِ النَّارِ etc.

Similarly the *sīn* should be read with *tarqīq* when appearing with letters of *tafkhīm* e.g. أَقْسَطُ ,مَسْطُورًا ,بَسْطَةً ,(يَسْقُو) يَسْقُونَ ,(يَسْطُو) يَسْطُونَ ,مُسْتَقِيم . The *sīn* should also be read clearly i.e. not be affected by the letters near it e.g. فَانْبَجَسَتْ ,مَسْجِد.

بَابُ الرَّاءَاتِ

The letter *rā`* is one letter, but since it is found in many different conditions, the author has named this chapter: the chapter on the *rā`s*, using the plural i.e. الرَّاءَاتِ.

TEXT: 41

41) وَرَقِّقِ الرَّاءَ إِذَا مَا كُسِرَتْ
كَذَاكَ بَعْدَ الْكَسْرِ حَيْثُ سَكَنَتْ

TRANSLATION

And (read) the *rā`* with *tarqīq* when it has a *kasrah*. In the same manner, (read it with *tarqīq*) if it has a *sukūn* and comes after a *kasrah*.

VOCABULARY

رَقِّقِ – make thin i.e. recite empty, flat, thin.

كُسِرَتْ – if it has a *kasrah*. The feminine pronoun (ت) refers to the *rā`*. Though the word حَرْف in Arabic is masculine, the names of the letters e.g. رَاءٌ, نُونٌ, مِيمٌ and so on are regarded as feminine.

كَذَاكَ – in the same manner.

الْكَسْرِ – the *kasrah.*

حَيْثُ – denotes time or place i.e. whenever or wherever.

سَكَنَتْ – has a *sukūn*. The pronoun (ت) refers to the *rā`*.

EXPLANATION

In the first half of the line the *rā` mutaharrikah* is discussed. The author says that the *rā`* which has a *kasrah* is read with *tarqīq*. Thus, it would include all the following examples:

- A permanent *kasrah* on the *rā`* which is at the beginning of a word e.g. رِزْقًا.
- A permanent *kasrah* on the *rā`* which is at the middle of a word e.g. الغَارِمِين.
- A permanent *kasrah* on the *rā`* which is at the end of a word e.g. الفَخَّارِ.
- A temporary *kasrah* e.g. وَبَشِّرِ الَّذِينَ ,أَنْذِرِ النَّاسَ.
- A complete *kasrah* e.g. النَّهَارِ.
- An incomplete *kasrah* e.g. لَيْلَةِ الْقَدْرِ (if *roum* is made), مَـجْرٖيهَا (when *imālah* is made since a complete *kasrah* is not being read).[60]
- The *rā` mushaddadah* which has a *kasrah* e.g. دُرِّيٌّ ,مِنْ رِّزْقٍ ,وَأَرْسَلْنَا الرِّيَاحَ etc.
- The *rā`* which has a *tanwīn* and is *maksūrah* e.g. قُرَيْشٍ.

Therefore, it may be concluded that as long as the *rā`* has a *kasrah,* it will be read with *tarqīq*.

The author discusses those *rā`s* which are read with *tarqīq* since they are less than the *rā`s* which are read with *tafkhīm* i.e. most of the *rā`s* in the Qur`ān are read with *tafkhīm*. Therefore, by explaining the *rā`s* which are with *tarqīq* - which are fewer - less explanation is needed.

The implied opposite (مَفْهُومُ الْـمُخَالَفَة) would be that if the *rā`* does not have a *kasrah* it will be read with *tafkhīm*. Thus, if it has a *fat<u>h</u>ah* or a *<u>d</u>ammah* it will be read with *tafkhīm* e.g. رَبِّ ,فَرَقْنَا ,الكَوْثَرَ ,سِرًّا ,رُدُّوا, مُسْتَقِرٌّ ,عُزَيْرُ ,فَعَقَرُوهَا.

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[60] This would include وَأَرِنَا in the narration of Dūrī from Abū ˇAmr who will read the *kasrah* partially. This is referred to by *qurrā`* as *ikhtilās*. Check *Ghunyah al-<u>T</u>alabah* for a more detailed definition.

In the second half of the line the *rā` sākinah* is discussed. If the *rā`* has a *sukūn* and is preceded by a *kasrah* then it will also be read with *tarqīq*, whether it is during *wa<u>s</u>l* e.g. فِرْعَون, اِسْتَغْفِرْ لَـهُمْ, or during *waqf* e.g. قَدْ قُدِرَ, مُسْتَقِرٌّ.

When the author states بَعْـدَ الْكَسْرِ, "after the *kasrah*", it is a general statement which would include the *rā` sākinah* preceded by a *kasrah* which is not immediately before it i.e. *rā` sākinah* is preceded by a *sākin*, which is preceded by a *kasrah* e.g. ذِي الذِّكْرِ, السِّحْرَ, كِـبْـرٌ. This only takes place during *waqf*.

Incorporated in the statement بَعْـدَ الْكَسْرِ, scolars have also included the *rā`* during *waqf* which is preceded by a *yā` sākinah*, whether before the *yā` sākinah* there is a *kasrah* or a *fat<u>h</u>ah*[61] e.g. خَبِيْـرٌ, بَصِيْـرٌ, خَيْـرٌ, لَا ضَيْـر. Though the *rā` sākinah* is not preceded by an actual *kasrah*, because the *kasrah* and *yā` sākinah* both have a flat sound in their pronunciation (تَسَفُّل), the result will be the same when it appears before the *rā` sākinah* i.e. the *rā` sākinah* will also be flat.

The implied opposite is that if the *rā` sākinah* is preceded by a *fat<u>h</u>ah* or a *<u>d</u>ammah* it will be read with *tafkhīm*, whether during *wa<u>s</u>l* e.g. يَرْجِعُون, يُرْجَعُون or *waqf* e.g. الْكَوْثَـرَ, التَّـكَاثُرُ. It would also include examples of *rā` sākinah* which is not immediately preceded by a *fat<u>h</u>ah* or a *<u>d</u>ammah* e.g. القَدْرِ, خُسْرٍ. This only takes place during *waqf*.

The statement حَيْـثُ سَكَنَـتْ; when it has a *sukūn*, will include a *sukūn* which is permanent e.g. مِرْيَةٍ, فَفَتَحْنَا فَانْتَصِرْ, أَنْذَرْنَاكُمْ, إِنَّ وَانْحَرْ, زُرْتُمْ, or a *sukūn* which is temporary e.g. قُدِرَ, مُسْتَقِرٌّ, القَمَرُ, التَّـكَاثُرُ, ذِي الذِّكْرِ, القَدْرِ, خُسْرٍ.

[61] A *yā` sākinah* will never be preceded by a *<u>d</u>ammah*!

In the following line the author gives exceptions to this rule.

TEXT: 42

42) إِنْ لَمْ تَكُـنْ مِنْ قَبْـلِ حَـرْفِ اسْتِعْـلَا

أَوْ كَـانَتِ الْكَسْـرَةُ لَيْـسَـتْ أَصْـلاَ

TRANSLATION

If it (the *rā` sākinah*) is not before a letter of *isti˘lā`*, or the *kasrah* is not permanent.

VOCABULARY

إِنْ لَمْ تَكُـنْ – if it is not. The Pronoun refers to the *rā`* i.e. if the *rā`* is not.

حَـرْفِ اسْتِعْـلَا – a letter of *isti˘lā`* i.e. a letter from the combination خُصَّ ضَغْطٍ قِظْ.

أَوْ – or.

لَيْـسَـتْ أَصْـلاَ – is not permanent i.e. it is temporary.

EXPLANATION

In the previous line the rule given was that if the *rā` sākinah* is preceded by a *kasrah* it will be read with *tarqīq*. In this line, two stipulations are mentioned. They may be considered as exceptions to the rule.

The first is that the *rā` sākinah* should not be before a letter of *isti˘lā`*. If it is, then it will be read with *tafkhīm* instead of *tarqīq* e.g. قِرْطَاسٍ (*Al-An˘ām*, 7), اِرْصَادًا (*Toubah*, 107), مِرْصَادًا (*Naba`*, 21), لَبِالْـمِرْصَادِ (*Al-Fajr*, 14) and فِرْقَة (*Toubah*, 122). These are the only words in the Qur`ān in which this application takes place.

However, there are other places in the Qur`ān where the *rā` sākinah* is also followed by a letter of *isti˘lā`*, but it will still be read with *tarqīq* since the letter of *isti˘lā`* is in the beginning of the next word i.e. the *rā` sākinah* and the letter of *isti˘lā`* are in two different

words. This is only found in 3 places: أَنْذِرْ قَوْمَكَ (*Nūh*, 1), وَلَا تُصَعِّرْ خَدَّكَ (*Luqmān*, 18) and فَاصْبِرْ صَبْرًا جَمِيلاً (*Ma˘ārij*, 5).

Therefore, Ibn al-Jazarī should have restricted this application to to the *rā` sākinah* being before a letter of *isti˘lā`* in the same word. Without the restriction "in the same word", the latter 3 places are not excluded from this rule. Thus, even though the *rā` sākinah* is preceded by a *kasrah*, it will be read with *tafkhīm* instead of *tarqīq* because it is followed by a letter of *isti˘lā`* in the same word. If the letter of *isti˘lā`* is in a different word, then it will still be read with *tarqīq*.

The second stipulation to the rule is that the *rā` sākinah* should not be preceded by a *kasrah* which is temporary, but one which is permanent. The temporary *kasrah* may be in the same word as the *rā` sākinah* e.g. اِرْجِعُوا (*Yūsuf*, 81), اِرْكَعُوا (*Al-Hajj*, 77), اِرْجِعِي (*Al-Fajr*, 28) or in a different word i.e. in the word before the *rā` sākinah* e.g. أَمِ ارْتَابُوا (*Al-Nūr*, 50), إِنِ ارْتَبْتُمْ (*Al-Talāq*, 4). Thus, in this case, even though the *rā` sākinah* is preceded by a *kasrah*, it will be read with *tafkhīm* instead of *tarqīq* due to the *kasrah* being temporary, whether in the same word as the *rā` sākinah* or in a different word.

Though Ibn al-Jazarī has mentioned these 2 stipulations, a third and very important one could have been added to the above two: the *kasrah* and the *rā` sākinah* must be in the same word. If the *kasrah* preceding the *rā` sākinah* is in the word before it, then the *rā`* will be read with *tafkhīm* instead of *tarqīq*. This *kasrah* may be permanent e.g. رَبِّ ارْحَمْهُمَا (*Al-Isrā*, 24), رَبِّ ارْجِعُون (*Al-Mu`minūn*, 99), الذِي ارْتَضَىٰ (*Al-Nūr*, 55), or temporary e.g. أَمِ ارْتَابُوا (*Al-Nūr*, 50), إِنِ ارْتَبْتُمْ (*Al-Talāq*, 4). In the case of the former, these are the only 3 examples which are found in the Qur`ān.

Considering the above details regarding the *rā` sākinah*, it may be concluded that the *kasrah* before the *rā`* is 1 of 4 types:

1) *Muttasilah Asliyyah* – in the same word as the *rā` sākinah* and permanent e.g. فِرْعَون. This is the type Ibn al-Jazarī refers to when he states: كَـذَاكَ بَعْـدَ الْكَسْرِ حَيْـثُ سَكَنَـتْ.

2) *Muttasilah ˘Ardiyyah* – in the same word as the *rā` sākinah* and temporary e.g. اِرْجِعِي. This is included in Ibn al-Jazarī's stipulation: أَوْ كَـانَتِ الْكَسْـرَةُ لَيْـسَـتْ أَصْـلاَ.

3) *Munfasilah Asliyyah* – in a different word to the *rā` sākinah* and permanent e.g. رَبِّ ارْحَـمْهُمَا. This type has been neglected in these two lines.

4) *Munfasilah ˘Ardiyyah* – in a different word to the *rā` sākinah* and temporary e.g. إِنِ ارْتَبْتُم. This is also included in Ibn al-Jazarī's stipulation: أَوْ كَـانَتِ الْكَسْـرَةُ لَيْـسَـتْ أَصْـلاَ.

If it is presumed that the *rā`* is always read with *tafkhīm*, it may be stated that it is only read with *tarqīq* due to certain causes (*sabab*). The cause making it *tarqīq* should be strong i.e. it must be *muttasilah* (in the same word as the *rā`*) or *asliyyah* (permanent).

Therefore, if the *kasrah* is temporary (*˘ardiyyah*) or in a different word to the *rā` sākinah* (*munfasilah*) then the *rā`* will resume its original manner of being read with *tafkhīm*, since the cause is weak.

TEXT: 43

43) وَالْـخُلْـفُ فِـي فِـرْقٍ لِكَسْـرٍ يُوجَـدُ

وَأَخْـــفِ تَــكْـرِيْــرًا إِذَا تُـشَــــدَّدُ

TRANSLATION

The difference (of opinion) in فِرْقٍ is due to the the *kasrah* which is found, and conceal the *takrīr* when it (the *rā`*) has a *tashdīd*.

VOCABULARY

الْخُلْـفُ : الـخِلَاف/الِاخْتِلَاف – the difference of opinion.

يُوجَـدُ – found.

أَخْـــفِ – conceal, hide.

تَــكْـرِيْــرًا – the attribute *takrīr* (refer to line 26).

إِذَا تُــشَـــدَّدُ – if it is *mushaddad* i.e. if the *rā`* is *mushaddad.*

EXPLANATION

The word فِرْقٍ comes in *Sūrah al-Shu˘arā`*, 63:

فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (63)

In this word the *qurrā`* have difference of opinion: some read it with *tafkhīm*, others read it with *tarqīq*, while some allow it to be read with both *tafkhīm* and *tarqīq*. Those who read it with *tafkhīm* argue that the *rā` sākinah* is followed by a letter of *isti˘lā`* in the same word, and those who read it with *tarqīq* argue that the *kasrah* on the *qāf* weakens the *tafkhīm* in it and therefore the *rā`* should be read with *tarqīq*.[62] These differences will take place during *wasl*.

If *waqf* is made on فِرْقٍ then those who considered the letter of *isti˘lā`* will still stop with *tafkhīm* as it still remains. However, those who considered the *kasrah* would allowed *tarqīq* due to the *qāf* originally having a *kasrah*, as well as *tafkhīm* due to the *kasrah* not being read since *waqf* is made on it i.e. the *kasrah* on the *qāf* is not read during *waqf* (فِرْقْ).

In the second half of the line the author states that *takrīr* in the *rā`* should be concealed when the *rā`* is *mushaddad* e.g. اَلرَّحْـمٰن, مِنْ رَّبِّ, قُلْ رَّبِّ. This does not mean that the *takrīr* in the *rā`* should be made apparent when the *rā`* is not *mushaddad*, but that it should be concealed in all circumstances. The reason why the *rā` mushaddad* is

[62] Via the *tarīq* of the *Shātibiyyah*, which is most commonly read in South Africa as well as the rest of the world, both *tafkhīm* and *tarqīq* are allowed in فِرْقٍ.

particularly mentioned is that the *takrīr* tends to be clearer in the *rā`* in this condition due to the *tashdīd*.

بَابُ اللاَّمَاتِ

TEXT: 44

44) وَفَـخِّـمِ الـلَّامَ مِـنِ اسْـمِ الـلَّـهِ

عَـنْ فَتْـحٍ أَوْ ضَـمٍّ كَـ:عَـبْـدُ الـلَّـهِ

TRANSLATION

And apply *tafkhīm* in the *lām* from the name of الـلَّـه after a *fat<u>h</u>ah* or a *<u>d</u>ammah,* as in عَـبْـدُ الـلَّـهِ.

VOCABULARY

فَـخِّـم – read with *tafkhīm.*

كَـ - as, like.

EXPLANATION

In most cases the *lām* is read with *tarqīq* e.g. قَالَ, لَنَا. The *lām* in the name of الـلَّـه is read with *tafkhīm* when it comes after a *fat<u>h</u>ah* or a *<u>d</u>ammah* i.e. if it is preceded by a *fat<u>h</u>ah* or a *<u>d</u>ammah*. The *fat<u>h</u>ah* and *<u>d</u>ammah* is general, so it includes all types:

- The *fat<u>h</u>ah* in the same word e.g. اَللهُ. This is the only example of this. A *<u>d</u>ammah* will never be found in the same word with اللهُ.
- The *fat<u>h</u>ah* and *<u>d</u>ammah* is permanent e.g. كَلَامَ اللهِ, سَيُؤْتِينَا اللهُ, عَبْدُاللهِ, قَالُوا اللَّهُمَّ.
- The *fat<u>h</u>ah* and *<u>d</u>ammah* is temporary e.g. مِنَ اللهِ, دَعَوُا اللهَ.

It will not make a difference if الـلَّـه is attached to a *mīm mushaddadah* or not e.g. قَالُوا اللَّهُمَّ.

The implied opposite is that if the *lām* of الـلَّـهِ comes after a *kasrah* then it will be read with *tarqīq*. Again, all types of *kasrahs* are included:

- The permanent *kasrah* in the same word e.g. لِـلّهِ. This is the only example of this.
- The permanent *kasrah* in a different word e.g. بِالله, أَفِي الله.
- The temporary *kasrah* e.g. أَحَدُ نِ اللهُ, قُلِ اللَّهُمَّ, مَا يَفْتَحِ اللهُ .

بَابُ ٱلِاسْتِعْلاَءِ وَٱلِاطْبَاقِ، وَأَحْكَامٍ مُتَفَرِّقَةٍ

TEXT: 45

45) وَحَرْفَ الاسْتِعْـلاَءِ فَخِّـمْ وَاخْصُصَـا
الِاطْبَـاقَ أَقْـوَى نَحْـوُ:قَـالَ وَالْعَـصَـا

TRANSLATION

And the letters of *istiˇlā`*, apply *tafkhīm* (in them) and specify (those with) *iṯbāq* as (the *tafkhīm* in them is) stronger like in the examples قَالَ and الْعَصَا.

VOCABULARY

وَاخْصُصَـا – and specify. It is originally وَاخْصُصَنْ, with the *nūn* of emphasis attached to it (*nūn al-toukīd*). When stopping on it, it changes to an *alif*, similar to a *tanwīn*.

أَقْـوَى – stronger.

EXPLANATION

As mentioned previously, all the letters of *istiˇlā`* (خُصَّ ضَغْطٍ قِظْ) will be read with *tafkhīm* due to the back portion of the tongue rising towards the palate. However, the *tafkhīm* in all the letters of *istiˇlā`* will not be the same, since some of them also have *iṯbāq* in them, making the *tafkhīm* in them stronger. The *tafkhīm* in the letters of *iṯbāq* (ظ,ط,ض,ص) are stronger due to the centre portion of the tongue also rising, causing a "tunnel" affect in the mouth. This enhances the *tafkhīm* in these letters. The ق, غ, and خ only have *itstiˇlā`* in them, and no *iṯbāq*, rendering them less full.

Mullā ˇAli al-Qārī mentions that by giving these two examples the author has indicated to an important point: inspite of the *qāf* being the strongest of the 3 letters which have *istiˇlā`* only, and the *sād* being the weakest of those which have *istiˇlā`* and *iṯbāq*, by comparing the 2

examples, قَالَ and عَصَا, it is easily discernable that the weakest letter of *iṯbāq* still sounds more full than the strongest letter which has *istiʿlā`* only.[63]

TEXT: 46

46) وَبَيِّـنِ الإِطْبَـاقَ مِـنْ أَحَـطـتُ مَـعْ
بَسَـطـتَ وَالْخُلْـفُ بِـ: نَخْلُقكُّـمْ وَقَـعْ

TRANSLATION

And clarify the *iṯbāq* of أَحَـطـتُ and بَسَـطـتَ. And in نَخْلُقكُّـمْ difference of opinion has occured.

VOCABULARY

بَيِّـنْ – clarify, make clear.

وَقَـعْ – take place, occur. It is actually وَقَـعَ, with a *fatẖah* on the ʿ*ayn*, but to keep the rhyme scheme it is read as *sākin*.

EXPLANATION

In this line two matters are discussed, both related to *idghām*. *Idghām* literally means to assimilate or incorporate. Technically, it is the assimilation of one letter into another in such a manner that it is read as one *mushaddad* letter.

The student also needs to understand that *idghām* is of various types, depending upon what is being considered. If the *mudghām* and the *mudghām fīh*[64] are considered, *idghām* is of 2 types:

1) *Idghām S̲aghīr*
2) *Idghām Kabīr*

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[63] *Minaẖ al-Fikriyyah* pg. 144. Others consider the ظ to be the weakest letter of *iṯbāq* (check *al-Salsabīl al-Shāfī*).

[64] The *mudgham* is the letter with which *idghām* is made i.e. the first letter. The *mudgham fīh* is the letter into which *idghām* is made i.e. the second letter.

If the causes for *idghām* are considered, *idghām* will be of 3 types:
1) *Idghām Mithlayn*
2) *Idghām Mutajānisayn*
3) *Idghām Mutaqāribayn*

If the ruling (*hukm*) regarding *idghām* is considered, idghām is of 3 types:
1) *Wājib* – compulsory
2) *Jā`iz* – allowed/permitted
3) *Mamnū˘* – prohibited

If the manner in which *idghām* is made is considered, *idghām* is of 2 types:
1) *Tām* – complete
2) *Nāqis* – incomplete

The last type is discussed in this line, considering the manner in which *idghām* is being made. The other types of *idghām* will be discussed later in the chapter of *idghām*.

Idghām Tām and Idghām Nāqis

Idghām Tām is when the *mudghām* (first letter) is completely assimilated into the second letter and nothing of it remains e.g. مِنْ لَّدُن ,مِنْ رَّبِّ, إِذْ ظَّلَمْتُم ,ارْكَبْ مَّعَنَا.

Idghām Nāqis is when an attribute of the *mudgham* remains behind after the assimilation had taken place e.g. بَسَطْتَّ ,أَحَطْتُّ ,مِنْ وَّالٍ ,مَنْ يَّقُول. In the first two examples the *ghunnah* remains after the assimilation, and in the latter two examples, *itbāq* stays behind. This is what Ibn al-Jazarī alludes to when he states: وَبَيِّـنِ الإِطْبَـاقَ مِـنْ أَحَـطـتُ مَـعْ بَسَطـتَ, and clarify the *itbāq* in أَحَـطـتُ and بَسَطـتَ. The *idghām* of ط into ت takes place in 4 places:
1) أَحَـطـتُ – *Sūrah al-Naml*, 22
2) بَسَطـتَ – *Sūrah al-Mā`idah*, 28
3) فَرَّطْـتُّم – *Sūrah Yūsuf*, 80

4) فَرَّطْتُّ – *Sūrah al-Zumar*, 56

Note that when making *idghām* in the above words, no *qalqalah* is made on the ط.

The reason (*sabab*) for *idghām* in the above words is strong since the ط and the ت are *mutajānisayn*. However, due to the ط being such a strong letter, it is not completely assimilated into the ت as the *iṯbāq* of the ط remains. On the other hand, since the ت is weaker than the ط, *idghām* of the ت into the ط is always *tām* e.g. إِذْ هَمَّتْ طَّآئِفَتَانِ, وَقَالَتْ طَّآئِفَةٌ.

In the second half of the line the author says that in أَلَمْ نَخْلُقكُّم of *Sūrah al-Mursalāt*, 20, there is difference of opinion. The difference of opinion is as to whether the *idghām* of the ق into the ك is *tām* or *nāqiṣ*. If it is *tām*, the ق is completely assimilated into the ك, and if it is *nāqiṣ* then the *isti˘lā`* of the ق will remain after *idghām* takes place.[65]

A question often asked is if the ق and the ط both have *isti˘lā`*, why is there difference of opinion in the ق and not in the ط? The answer is that even though they share *isti˘lā`*, the ط is stronger since it has *iṯbāq* also. Therefore, there is difference of opinion in the ق, because it is weaker, and no difference of opinion in the ط since it is stronger i.e. all agree that the *idghām* in it will be *nāqiṣ*.

[65] Most *qurrā`* make *idghām tām*, including Imam Shāṯibī, and *idghām nāqiṣ* is a view of the minority, like Makkī ibn Abī Ṯālib.

TEXT: 47

٤٧) وَاحْرِصْ عَلَى السُّكُونِ فِي جَعَلْنَا
أَنْعَمْتَ وَالمَغْضُوبِ مَعْ ضَلَلْنَا

TRANSLATION

And take care of the *sukūn* in جَعَلْنَا, أَنْعَمْتَ, المَغْضُوبِ, with ضَلَلْنَا.

VOCABULARY

احْرِصْ – strive, intent, endevour, take care, be careful.

EXPLANATION

As it is important to read the *ḫarakāt* correctly, in the same manner, the *sukūn* should be read without the slightest hint of a *ḫarakah* on it. If the *sukūn* is jerked even slightly, it sounds like a *ḫarakah* is being read, when the letter should actually be *sākin*. The most common reasons for this are one of two things:

1) Due to the letters being close in *makhraj* – two letters which are close to each other is difficult to read. This is similar to one who has his foot in a particular spot, lifts it, and immediately has to place it back in the same spot. In the same manner, one who pronounces a letter, moves his tongue away from that *makhraj*, and thereafter he has to place his tongue in the same spot again. This is clear in the examples in the text: جَعَلْنَا and ضَلَلْنَا. In these two examples the *makhraj* of the *lām* and the *nūn* are close to each other. It is obviously not restricted to these examples. Other examples offered by the author in *al-Nashr* are: قُلْ تَعَالَوْا, قُلْ نَعَم, فَضَّلْنَا, وَظَلَّلْنَا, وَأَنْزَلْنَا. Similarly, the *ghayn* and the *qāf* are close in لَاتُزِغْ قُلُوبَنَا.

2) Due to the letters being distant from each other – two letters distant from each other is also difficult to read because after the tongue moves away from one *makhraj*, it has to be placed in a *makhraj* which is remote to the first. This is found in the examples of the text: أَنْعَمْتَ and المَغْضُوبِ. In the first example, the *nūn* and the ˘*ayn* are

distant from each other, and in the latter, the *ghayn* and the *d̲ād*. Other examples are of the *ghayn* include: وَأَغْطَ ,فَارْغَب ,يَغْفِرُ ,ضِغْثاً ,أَفْرِغْ عَلَيْنَا ,يَغْشىٰ.[66]

TEXT: 48

48) وَخَلِّصِ انْفِتَاحَ مَحْذُورًا عَسَى

خَوْفَ اشْتِبَاهِهِ بِـ: مَحْظُورًا عَصَى

TRANSLATION

And clarify the *infitāh̲* in مَحْذُورًا and عَسَى, fearing that it might bear likeness to مَحْظُورًا and عَصَى.

VOCABULARY

خَلِّصِ – it is originally خَلِّصْ, with a *sukūn* on the *s̲ād*, indicating and imperative command. It means to keep pure, keep clear or clarify.

خَوْفَ – fear.

اشْتِبَاهِهِ – the pronoun refers to what was mentioned (مَا ذُكِرَ). It means resemblance, likeness, similarity.

بِـ – with.

EXPLANATION

The reciter should distinguish the attribute *infitāh̲* in the ذ of مَحْذُورًا so that it may not sound and resemble like the ظ of مَحْظُورًا. The ذ and the ظ have the same *makhraj*, as well as the attributes *jahr* and *rikhwah*, making them very similar in pronounciation. What distinguishes them from each other is that the former has *istifāl* and *infitāh̲* whereas the latter has *isti`lā`* and *it̲bāq*. Thus, if *infitāh̲* and *istifāl* is not maintained in the ذ, it will be rendered with a little 'thickness' (*tafkhīm*), making it sound like a ظ. In the same manner, if *it̲bāq* and *isti`lā`* is not upheld in

[66] *Al-Nashr* Vol. 1 pg. 220-221

the ظ, it will be rendered with some 'flatness' (*tarqīq*), making it sound like a ذ.

Similarly, he should clarify the س of عَسَى so that it does not resemble the ص of عَصَى. The س and the ص have the same *makhraj*, as well as the attributes *hams* and *rikhwah*, making them close in pronounciation. What distinguishes them from each other is that the former has *istifāl* and *infitāh̲* whereas the latter has *istiʿlāʾ* and *iṯbāq*. Therefore, if *infitāh̲* and *istifāl* is not maintained in the س, it will be rendered with a little 'thickness' (*tafkhīm*), making it sound like a ص. In the same manner, if *iṯbāq* and *istiʿlāʾ* is not upheld in the ص, it will be rendered with some 'flatness' (*tarqīq*), making it sound like a س.

These applications should not be restricted to these examples only, but the attributes which render them to be "flat" should always be maintained, especially when surrounded by "full" letters. Thus, the *tarqīq* in the ذ should be observed in الـمُنْذَرِين and وَذَلَّلْنَا so that it does not resemble الـمُنْظَرِين, and وَظَلَّلْنَا. In the same way, the *tarqīq* should be preserved in the س when surrounded by "full" letters e.g. بَسْطَة, مَسْطُورًا, تَسْتَطِيعُ, أَقْسَطُ.[67]

TEXT: 49

٤٩) وَرَاعِ شِـــدَّةً بِـــكَــافٍ وَبِـتَـا
كَـ: شِـرْكِـكُـمْ وَتَـتَـوَفَّى فِـتْـنَـتَـا

TRANSLATION

And observe the *shiddah* in the ك and the ت, as (found) in شِـرْكِـكُـمْ, تَـتَـوَفَّى, and فِـتْـنَـتَـا.

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[67] *Al-Nashr* Vol. 1 pg. 218-219

Vocabulary

رَاعِ – protect, take care, observe.

Explanation

The ك and the ت are the only two letters which have *shiddah*, which is a strong attribute, and *hams*, which is a weak attribute. In this line the author explains that even though they have the weak attribute of *hams* in them, the strong attribute of *shiddah* should be maintained, especially when they appear together e.g. فِتْنَتَا ,تَتَوَفَّى ,شِرْكِكُمْ. Other examples would include تَتَنَزَّلُ ,تَتَجَافىٰ ,إِنَّكَ كُنْتَ ,مَنَاسِكَكُم ,تَتْبَعُهَا etc.

بَابُ الْإِدْغَامِ

Idghām literally means to assimilate or to incorporate. Technically, it is the assimilation of one letter into another in such a manner that it is read as one *mushaddad* letter.

TEXT: 50

50) وَأَوَّلَيْ مِثْلٍ وَجِنْسٍ إِنْ سَكَنْ

أَدْغِمْ كَـ: قُلْ رَبِّ وَبَلْ لَّا وَأَبِنْ

TRANSLATION

If the first of two *mithlayn* or *mutajānisayn* letters has a *sukūn*, then make *idghām*, like in قُلْ رَبِّ and بَلْ لَّا. And make clear (make *i<u>th</u>-hār*)…

VOCABULARY

أَوَّلَيْ – was originally أَوَّلَيْنِ, meaning the first of the two.

مِثْلٍ – identical or equivalent.

جِنْسٍ – homogeneous i.e. being of the same type or kind.

إِنْ سَكَنْ – if it has a *sukūn*.

أَدْغِمْ – make *idghām.*

أَبِنْ – clarify, make clear.

EXPLANATION

The author first mentions the causes/reasons for *idghām*: *mithlayn* and *mutajānisayn*. *Mithlayn* are two letters which agree in *makhraj* and *<u>s</u>ifāt*. *Mutajānisayn* are two letters which agree in *makhraj* but not in *<u>s</u>ifāt*.

The reason why the author does not discuss *mutaqāribayn* is because amongst the *qurrā`* there is much difference as to whether *idghām* is made in it or not. This booklet of his aims to discuss those matters which are more or less agreed upon, and not matters in which there are differences. Thus, considering

that in *mutaqāribayn* there is much dispute, it is not mentioned e.g. بَلْ طَبَعَ اللهُ ,خَبَتْ زِدْنَاهُم ,كَذَّبَتْ ثَمُودُ ,إِذْ تَقُولُ ,قَدْ ضَلُّوا.

When Ibn al-Jazarī states: إِنْ سَـكَـنْ; when it has a *sukūn*, it is clear that he is only discussing *idghām ṣaghīr*.[68] *Idghām kabīr* is not discussed in this work because, generally, most of the *qurrā`* do not make it.

أَدْغِـمْ is an imperative command, which indicates that it is compulsory to do (*wājib*) based on the precept that an imperative command is indicative of something which is *wājib* (اَلْأَمْرُ لِلْوُجُوب). Thus, in *idghām ṣaghīr*, the ruling is that it is compulsory to make *idghām* if the two letters are *mithlāyn* e.g. بَـلْ لَّا ,فَاضْرِبْ بِّهِ ,رَبِحَتْ تِّـجَارَتُهُم ,قَدْ دَّخَلُوا ,إِذْ ذَّهَبَ ,وَهُمْ مِّنْ, or *mutajānisayn* إِذْ ظَّلَمْتُم ,قَدْ تَّـبَـيَّنَ ,أَثْقَلَتْ دَّعَوَا ,وَقَالَتْ طَّآئِفَةٌ ,يُوَجِّهْهُّ ,يُدْرِككُّم ,عَنْ نَّفْسٍ.
This is the view held by Ibn al-Jazarī and is also alluded to in his *Nashr*.[69] Most scholars deem it compulsory in *mithlayn* only, and not in *mutajānisayn*. If *idghām* was *wājib* in *mutajānisayn* as well, then difference of opinion would not exist in words like يَلْهَثْ ذٰلِكَ and اِرْكَبْ مَعَنَا.
In conclusion, *idghām* is *wājib* in *mithlayn* and *jā`iz* (permitted) in *mutajānisayn* (and *mutaqāribayn*) if it is proven in a particular narration or reading. According to the author, *idghām* is *wājib* in *mithlayn* and *mutajānisayn*. It may be stated that in most cases *idghām* is made in *mutajānisayn*, and therefore Ibn al-Jazarī regards it as being *wājib*.

Looking at the two examples presented, بَـلْ لَّا and قُـلْ رَبِّ. The former is *mithlayn*; however, the latter is not *mutajānisayn*, but *mutaqāribayn*. The obvious question is why has the author given an example of *mutaqāribayn* when he only mentions *mithlayn* and *mutajānisayn*?

[68] Check explanation of line 46 for definition of the different types of *idghām*.
[69] *Al-Nashr* Vol. 2 pg. 19

Some answer by saying that قُـلْ رَبِّ is *mutajānisayn* according to Farrā`.[70]

I<u>th</u>-hār A<u>h</u>mad al-Thanawī[71] states that Ibn al-Jazarī does not discuss *mutaqāribayn* due to the many differences in it, but has given an example of *mutaqāribayn* to indicate that inspite of the many differences found in *mutaqāribayn*, in some places (like this example) there is agreement that *idghām* will be made.

At the end of the line the author mentions those words in which *i<u>th</u>-hār* should be made. *I<u>th</u>-hār* literally means to make clear. Technically, it is to read every letter from its *makhraj* without any extra pull in the *ghunnah*. The places of *i<u>th</u>-hār* are mentioned in the next line.

TEXT: 51

51) فِي يَوْمٍ مَـعْ قَالُـوا وَهُمْ وَقُـلْ نَعَـمْ

سَـبِّـحْـهُ لاَ تُــزِغْ قُـلُـوبَ فَالْـتَـقَـم

TRANSLATION

. . . in فِي يَوْمٍ with قَالُـوا وَهُمْ, قُـلْ نَعَـمْ, سَـبِّـحْـهُ, لاَ تُــزِغْ قُـلُـوبَ, and فَالْـتَـقَـم.

EXPLANATION

In this line those places in which *idghām* will not take place are mentioned. They are restricted to the following:

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[70] Refer to line 9 for different views on the number of *makhārij*.

[71] He was born in Thanabhawan, India, in 1346 A.H./1927 C.E. His initial studies were completed in his home town at the institute Imdād al-ˇUlūm. In 1362 A.H./1943 C.E. he registered for higher studies at Ma<u>th</u>āhir al-ˇUlūm in Sahāranfūr, and in 1366 A.H./1947 C.E. he completed his hadith studies under experts the likes of Sheikh al-Hadith Mu<u>h</u>ammad Zakariyyah al-Kandhelawi. In 1373 A.H./1954 C.E. he met the outstanding student of Sheikh ˇAbd al-Ra<u>h</u>mān al-Makkī, Sheikh ˇAbd al-Mālik. He spent six years under the tutelage and apprenticeship of this great scholar, mastering the science of *tajwīd* and *qirā`āt* at his hands. In 1379 A.H./1959 C.E. he completed his study of the ten *qirā`āt* and became an Arabic teacher at a Dār al-ˇUlūm in Lahore, Pakistan. His students include Sheikh A<u>h</u>mad Mia al-Thānawī. His date of demise is not known. Check *<u>H</u>usn al-Mu<u>h</u>ā<u>d</u>arāt fī Rijāl al-Qirā`āt*, Vol. 2 pg. 286.

1) If the first letter is a letter of *madd* e.g. قَالُـوا وَهُمْ ,فِي يَوْمِ. Though some may deem the 2 *wāws* or the 2 *yā`s* as *mithlayn*, they are not, according to the given definition. Therefore, *idghām* will not take place.
2) In general *idghām* does not take place in the *lām* of the verb e.g. قُـلْ نَعَـمْ ,قُلْنَا ,جَعَلْنَا ,فَالْـتَقَمَهُ (فَالْـتَـقَـم) ,فَالْـتَقَطَـهُ. Some may compare the *lām* of the verb to the *lām al-ta˘rīf*, where *idghām* is made of the *lām* into the *nūn* and the *tā`* e.g. وَالتِّينِ ,وَالنَّجْمِ.
3) The first letter should not be a letter from the throat e.g. أَفْرِغْ عَلَيْنَا ,فَاصْفَحْ عَنْهُمْ ,أَبْلِغْهُ مَأْمَنَه ,سَـبِّـحْـهُ ,لاَ تُـزِغْ قُـلُـوبَنَا.

If one were to argue that idghām of a throat letter does take place in words like يُوَجِّهْهُ and وَمَنْ يُكْرِهْهُّنَّ, then the answer is that it will only take place if it is *mithlayn* since its ruling is *wājib*. If it is *mutajānisayn* or *mutaqāribayn,* then *idghām* will not take place, but it will be read with *ith-hār*.

بَابُ الضَّادِ وَالظَّاءِ

Due to the *ḏād* and the *ṯhā*` being very similar to each other, many err in the pronunciation of these two letters, often substituting one for the other. In this chapter Ibn al-Jazarī mentions all those words in the Qur`ān which have a *ṯhā*`. The implied opposite (مَفْهُومُ الْـمُخَالَفَة) is that the remaining words will be read with a *ḏād*. He mentions the words with a *ṯhā*` because they are less than the words which appear with a *ḏād*. They amount to 30 words which are mentioned by Ibn al-Jazarī in 8 lines.

TEXT: 52

52) وَالـضَّـادَ بِاسْـتِـطَـالَــةٍ وَمَـخْرَجِ

مَـيِّـزْ مِـنَ الـظَّـاءِ وَكُلُّـهَـا تَـجِــي

TRANSLATION

And distinguish the *ḏād* from the *ṯhā*` through (the *ṣifah*) *istiṯālah* and (its) *makraj*. And all the *ṯhā*`*s* come (in the following lines):

EXPLANATION

The difference between the *ḏād* and the *ṯhā*` is explained in this line. They differ only in their *makhraj* and the fact that the *ḏād* has *istiṯālah*. These letters would be the same if not for these two distinguishing factors.

TEXT: 53

53) فِي الظَّعْنِ ظِـلُّ الظُّهْـرِ عُظْمُ الْحِفْـظِ

أَيْقِـظْ وَأَنْظِـرْ عَظْـمَ ظَـهْـرِ اللَّـفْـظِ

EXPLANATION

(1) الظَّعْن – it means to travel.

It appears once in the Qur`ān, in *Sūrah al-Naḥl*:

وَاللهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَناً وَجَعَلَ لَكُمْ مِنْ جُلُودِ الأَنْعَامِ بُيُوتاً تَسْتَخِفُّونَهَا يَوْمَ **ظَعْنِكُمْ** وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثاً وَمَتَاعاً إِلَى حِينٍ (80)

In other *qirā`āt* it is also read with a *fatḫah* on the *˘ayn* i.e. الظَّعَنِ.

(2) ظِلّ – it means shade.

It appears 22 places in the Qur`ān. The first place is in *Sūrah al-Baqarah*:

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى (57)

The last place it comes is in *Sūrah al-Mursalāt*:

إِنَّ الْمُتَّقِينَ فِي **ظِلالٍ** وَعُيُونٍ (41)

NOTE:

Of the words which bear the same meaning is ظُلَّة which appears in 2 places, *Sūrah al-A˘rāf* and *Sūrah al-Shu˘arā`*:

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ **ظُلَّةٌ** وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (171)

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ **الظُّلَّةِ** إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ (189)

(3) ظُهْر – it means midday.

It comes twice in the Qur`ān, *Sūrah al-Nūr* and *Sūrah al-Rūm*:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلاثَ مَرَّاتٍ مِنْ قَبْلِ صَلاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنْ **الظَّهِيرَةِ** وَمِنْ بَعْدِ صَلاةِ الْعِشَاءِ ثَلاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ الآيَاتِ وَاللهُ عَلِيمٌ حَكِيمٌ (58)

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالأَرْضِ وَعَشِيّاً وَحِينَ **تُظْهِرُونَ** (18)

(4) العُظْم – it means great.

It appears 103 places in the Qur`ān. The first place is in *Sūrah al-Baqarah*:

خَتَمَ اللهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ **عَظِيمٌ** (7)

The last place it comes in the Qur`ān is in *Sūrah al-Muṯaffifīn*:

لِيَوْمٍ **عَظِيمٍ** (5)

(5) حِفْظ – it means to secure/protect.

It comes in 42 places in the Qur`ān. The first place is in *Sūrah al-Baqarah*:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الْوُسْطَى وَقُومُوا للهِ قَانِتِينَ (238)

The last place it comes is in *Sūrah al-Ṯāriq*:

إِنْ كُلُّ نَفْسٍ لَـمَّا عَلَيْهَا **حَافِظٌ** (4)

(6) أَيْقِظ – to be awake.

It comes once in the Qur`ān, in *Sūrah al-Kahf*:

وَتَحْسَبُهُمْ **أَيْقَاظاً** وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوْ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَاراً وَلَـمُلِئْتَ مِنْهُمْ رُعْباً (18)

(7) أَنْظِر – to grant respite.

It appears 20 times in the Qur`ān. The first is in *Sūrah al-Baqarah*:

خَالِدِينَ فِيهَا لا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلا هُمْ **يُنظَرُونَ** (162)

The last place is in *Sūrah al-Hadīd*:

يَوْمَ يَقُولُ الْـمُنَافِقُونَ وَالْـمُنَافِقَاتُ لِلَّذِينَ آمَنُوا **انْظُرُونَا** نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُوراً فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ (13)

(8) العَظْم – it means bones.

It comes in 15 places in the Qur`ān. The first is in *Sūrah al-Baqarah*:

وَانظُرْ إِلَى **الْعِظَامِ** كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْماً فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (259)

The last place is in *Sūrah al-Nāzi˘āt*:

أَئِذَا كُنَّا **عِظَاماً** نَخِرَةً (11)

(9) الظَّهْر – it means back.

It comes in 16 places. The first place is in *Sūrah al-Baqarah*:

وَلَـمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنْ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللهِ وَرَاءَ **ظُهُورِهِمْ** كَأَنَّهُمْ لا يَعْلَمُونَ (101)

The last place is in *Sūrah al-Inshirāh*:

الَّذِي أَنقَضَ **ظَهْرَكَ** (3)

(10) اللَّفْظ – it means utterance.

It comes in one place in the Qur`ān, *Sūrah Qāf*:

مَا **يَلْفِظُ** مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ (18)

TEXT: 54

54) ظَـاهِـرْ لَظَـى شُـوَاظُ كَـظْـمٍ ظَلَـمَـا

اغْلُـظْ ظَـلامَ ظُفْـرٍ انْتَـظِـرْ ظَـمَـا

EXPLANATION

(11) ظَاهِر – it appears in 41 different places, bearing 6 different meanings:

i) clear/apparent – it appears in 13 places in the Qur`ān e.g. in *Sūrah al-An˘ām:*

وَذَرُوا **ظَاهِرَ** الإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ (120)

ii) superior – it appears in 8 places in the Qur`ān e.g. in *Sūrah al-Toubah:*

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْـهُدَى وَدِينِ الْحَقِّ **لِيُظْهِرَهُ** عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْـمُشْرِكُونَ (33)

iii) overpower – it appears in 2 places, *Sūrah al-Toubah* and *Sūrah al-Kahf:*

كَيْفَ وَإِنْ **يَظْهَرُوا** عَلَيْكُمْ لا يَرْقُبُوا فِيكُمْ إِلاًّ وَلا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ (8)

إِنَّهُمْ إِنْ **يَظْهَرُوا** عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذاً أَبَداً (20)

iv) become known/to gain knowledge of something – it occurs in 3 places, *Sūrah al-Nūr, Sūrah al-Tahrīm* and *Sūrah al-Jinn:*

وَلا يُبْدِينَ زِينَتَهُنَّ إِلاَّ لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُوْلِي الإِرْبَةِ مِنْ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ **يَظْهَرُوا** عَلَى عَوْرَاتِ النِّسَاءِ وَلا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللهِ جَمِيعاً أَيُّهَا الْـمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (31)

فَلَمَّا نَبَّأَتْ بِهِ **وَأَظْهَرَهُ** اللهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (3)

عَالِمُ الْغَيْبِ فَلا **يُظْهِرُ** عَلَى غَيْبِهِ أَحَداً (26)

v) helping one another – it appears in 12 places e.g. in *Sūrah al-Baqarah:*

ثُمَّ أَنْتُمْ هَؤُلاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقاً مِنْكُمْ مِنْ دِيَارِهِمْ **تَظَاهَرُونَ** عَلَيْهِمْ بِالإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (85)

vi) Oath – it is mentioned in 3 places, *Sūrah al-Ah̲zāb,* and twice in *Sūrah al-Mujādalah:*

مَا جَعَلَ اللهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ اللاَّئِي **تُظَاهِرُونَ** مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (4)

الَّذِينَ **يُظَاهِرُونَ** مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلاَّ اللاَّئِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَراً مِنَ الْقَوْلِ وَزُوراً وَإِنَّ اللهَ لَعَفُوٌّ غَفُورٌ (2)

وَالَّذِينَ **يُظَاهِرُونَ** مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكُمْ تُوعَظُونَ بِهِ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ (3)

12) لَظٰى – one of the names of *jahannam*.

It comes twice in the Qur`ān, *Sūrah al-Ma˘ārij* and *Sūrah al-Layl:*

كَلاَّ إِنَّهَا **لَظَى** (15)

فَأَنْذَرْتُكُمْ نَاراً **تَلَظَّى** (14)

13) شُوَاظ – smokeless fire.

It appears in one place, *Sūrah al-Rah̲mān:*

يُرْسَلُ عَلَيْكُمَا **شُوَاظٌ** مِنْ نَارٍ وَنُحَاسٌ فَلا تَنتَصِرَانِ (35)

In some *qirā`āt* it is also read with a *kasrah* on the *shīn* i.e. شِوَاظ.

14) كَظْم – to suppress anger.

It is mentioned in 6 places, the first being in *Sūrah Āli ˘Imrān* and the last in *Sūrah al-Qalam:*

وَ**الْكَاظِمِينَ** الْغَيْظَ وَالْعَافِينَ عَنْ النَّاسِ وَاللهُ يُحِبُّ الْـمُحْسِنِينَ (134)

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ **مَكْظُومٌ** (48)

15) ظُلْم – oppression.

It appears 288 times in the Qur`ān. The first is in *Sūrah al-Baqarah* and the last in *Sūrah al-Insān:*

وَلا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنْ **الظَّالِمِينَ** (35)

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَ**الظَّالِمِينَ** أَعَدَّ لَهُمْ عَذَاباً أَلِيماً (31)

16) الغِلْظ – harsh.

It appears in 13 places in the Qur`ān, the first in *Sūrah Āli ˘Imrān* and the last in *Sūrah al-Ta<u>h</u>rīm:*

وَلَوْ كُنْتَ فَظّاً **غَلِيظَ** الْقَلْبِ لانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْـمُتَوَكِّلِينَ (159)

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْـمُنَافِقِينَ وَ**اغْلُظْ** عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْـمَصِيرُ (9)

17) الظَّلَام – darkness.

It is stated 26 times in the Qur`ān[72], the first in *Sūrah al-Baqarah* and the last in *Sūrah al-<u>T</u>alāq:*

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي **ظُلُمَاتٍ** لا يُبْصِرُونَ (17)

رَسُولاً يَتْلُو عَلَيْكُمْ آيَاتِ اللهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ **الظُّلُمَاتِ** إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللهِ وَيَعْمَلْ صَالِحاً يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً قَدْ أَحْسَنَ اللهُ لَهُ رِزْقاً (11)

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72 Ibn al-Jazarī mentions in *al-Tamhīd* that there are 26. This view has been adopted by Mullā ˘Ali al-Qārī, al-<u>S</u>afāqusī, Ibn Yālūshah and others. Mulla ˘Ali al-Qārī attributes to Ibn al-Jazarī's son that it comes 100 places in the Qur`ān. After perusing his son's explanation I found that he also mentions 26 places. Check *Mina<u>h</u> al-Fikriyyah* of Mullā ˘Ali al-Qārī and Al-*<u>H</u>awāshī al-Mufhimah* of Ibn al-Jazarī's son. However, Sheikh al-Islām Zakariyyā al-An<u>s</u>ārī as well as al-Qas<u>t</u>allānī state that it comes in 100 places. Sayyid Lāshīn counts 288 places in his book *Durūs Muhimmah fī shar<u>h</u> al-Daqā`iq al-Mu<u>h</u>kamah*. <u>T</u>āsh Kubrī Zadah counts 282 places whilst I<u>th</u>-hār A<u>h</u>mad Thanawī mentions 25. Allah knows best.

18) الظُّفُر – nail, claw.

It appears one place in the Qur`ān, in *Sūrah al-An˘ām:*

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي **ظُفُرٍ** وَمِنْ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ (146)

19) الإِنْتِظَار – to wait.

It is mentioned in 26 places in the Qur`ān, the first is in *Sūrah al-Baqarah* and the last in *Sūrah al-Qitāl:*

هَلْ **يَنظُرُونَ** إِلاَّ أَنْ يَأْتِيَهُمْ اللهُ فِي ظُلَلٍ مِنْ الْغَمَامِ وَالْـمَلائِكَةُ وَقُضِيَ الأَمْرُ وَإِلَى اللهِ تُرْجَعُ الأُمُورُ (210)

فَهَلْ **يَنْظُرُونَ** إِلاَّ السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ (18)

20) الظَّمَأ – thirst.

It occurs thrice in the Qur`ān, *Sūrah al-Toubah, Sūrah Ṯāhā* and *Sūrah al-Nūr:*

ذَلِكَ بِأَنَّهُمْ لا يُصِيبُهُمْ **ظَمَأٌ** وَلا نَصَبٌ وَلا مَخْمَصَةٌ فِي سَبِيلِ اللهِ وَلا يَطَئُونَ مَوْطِئاً يَغِيظُ الْكُفَّارَ وَلا يَنَالُونَ مِنْ عَدُوٍّ نَيْلاً إِلاَّ كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللهَ لا يُضِيعُ أَجْرَ الْـمُحْسِنِينَ (120)

وَأَنَّكَ لا **تَظْمَأُ** فِيهَا وَلا تَضْحَى (119)

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ **الظَّمْآنُ** مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئاً وَوَجَدَ اللهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللهُ سَرِيعُ الْحِسَابِ (39)

TEXT: 55

55) أَظْفَـرَ ظَنًّـا كَيْـفَ جَـا وَعِـظْ سِوَى

عِضِيـنَ ظَـلَّ النَّحْلِ زُخْرُفٍ سَوا

EXPLANATION

21) أَظْفَر – victorious.

It comes in one place in the Qur`ān, in *Sūrah al-Fat<u>h</u>*:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ **أَظْفَرَكُمْ** عَلَيْهِمْ وَكَانَ اللهُ بِمَا تَعْمَلُونَ بَصِيراً (24)

22) ظَنّ – bears different meanings: thought, conviction, one of two possibilities. It appears in 69 places e.g. *Sūrah al-Baqarah, Sūrah al-Ahzāb* and *Sūrah al-Inshiqāq:*

الَّذِينَ **يَظُنُّونَ** أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (46)

إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتْ الأَبْصَارُ وَبَلَغَتْ الْقُلُوبُ الْحَنَاجِرَ **وَتَظُنُّونَ** بِاللهِ **الظُّنُونَا**(10)

إِنَّهُ **ظَنَّ** أَنْ لَنْ يَحُورَ (14)

23) وَعِظ – admonition, warning.

It occurs in 24 places in the Qur`ān, the first in *Sūrah al-Baqarah* and the last in *Sūrah al-Mujādalah:*

فَجَعَلْنَاهَا نَكَالاً لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا **وَمَوْعِظَةً** لِلْمُتَّقِينَ (66)

ذَلِكُمْ **تُوعَظُونَ** بِهِ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ (3)

سِوَى عِضِينَ – Ibn al-Jazarī excludes عِضِينَ which comes in *Sūrah al-Hijr:*

الَّذِينَ جَعَلُوا الْقُرْآنَ **عِضِينَ** (91)

24) ظَلَّ – remain.

It comes in 9 places. Ibn al-Jazarī mentions all 9 places in what follows:

i – ii) ظَلَّ النَّحْلِ زُخْرُفٍ سَوَا – سَوَا means the same in both *sūrahs*:

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالأُنْثَى **ظَلَّ** وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ (58)

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلاً **ظَلَّ** وَجْهُهُ مُسْوَدّاً وَهُوَ كَظِيمٌ (17)

In the next line Ibn al-Jazarī mentions another 6 places.

TEXT: 56

56) وَظَـلْـتَ ظَـلْـتُـمْ وَبِـرُومٍ ظَـلُّــوا
كَالْحِـجْـرِ ظَـلَّـتْ شُـعَـرَا نَـظَــلُّ

EXPLANATION

iii) ظَلْتَ – in *Sūrah Ṯāhā:*

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لا مِسَاسَ وَإِنَّ لَكَ مَوْعِداً لَنْ تُخْلَفَهُ وَانظُرْ إِلَى إِلَهِكَ الَّذِي **ظَلْتَ** عَلَيْهِ عَاكِفاً لَنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِي الْيَمِّ نَسْفاً (97)

iv) ظَلْتُم – in *Sūrah al-Wāqi˘ah:*

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَاماً **فَظَلْتُمْ** تَتَفَكَّهُونَ (65)

v) وَبِـرُومٍ ظَلُّوا – ظَلُّوا which comes in *Sūrah al-Rūm:*

وَلَئِنْ أَرْسَلْنَا رِيحاً فَرَأَوْهُ مُصْفَرّاً **لَظَلُّوا** مِنْ بَعْدِهِ يَكْفُرُونَ (51)

vi) كَالْـحِجْرِ – like ظَلُّوا which comes in *Sūrah al-Ḫijr:*

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَاباً مِنْ السَّمَاءِ **فَظَلُّوا** فِيهِ يَعْرُجُونَ (14)

vii) ظَلَّتْ شُعَرَا – ظَلَّتْ which comes in *Sūrah al-Shu˘arā`:*

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنْ السَّمَاءِ آيَةً **فَظَلَّتْ** أَعْنَاقُهُمْ لَهَا خَاضِعِينَ (4)

viii) شُعَرَا نَظَلُّوا – نَظَلُّ which comes in *Sūrah al-Shu˘arā`:*

قَالُوا نَعْبُدُ أَصْنَاماً **فَنَظَلُّ** لَهَا عَاكِفِينَ (71)

In the next line the last word stemming from ظَلَّ is mentioned.

TEXT: 57

57) يَظْلَلْـنَ مَحْـظُـورًا مَـعَ الـمُـحْـتَـظِـرِ

وَكُـنْـتَ فَـظًّـا وَجَـمِـيْـعَ الـنَّـظَـرِ

EXPLANATION

ix) يَظْلَلْنَ – in *Sūrah Shūrā:*

إِنْ يَشَأْ يُسْكِنْ الرِّيحَ **فَيَظْلَلْنَ** رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ (33)

25) مَحْظُورًا – forbidden.

It comes in *Sūrah Banī Isrā`īl:*

كُلاًّ نُمِدُّ هَؤُلاء وَهَؤُلاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ **مَحْظُوراً** (20)

26) الـمُحْتَظِرِ – one who builds enclosures.

It comes in *Sūrah al-Qamr:*

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ **الْـمُحْتَظِرِ** (31)

27) وَكُنْتَ فَظًّا – uncivil, impolite, coarseness, bluntness.

Comes in *Sūrah Āli ˇImrān:*

وَلَوْ كُنْتَ **فَظّاً** غَلِيظَ الْقَلْبِ لانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْـمُتَوَكِّلِينَ (159)

28) وَجَمِيعِ النَّظَرِ – all words stemming from النَّظَر which means to look, see and so forth.

Most mention that it comes in 86 places, the first in *Sūrah al-Baqarah* and the last in *Sūrah al-Ghāshiyah:*

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ **تَنظُرُونَ** (50)

أَفَلا **يَنْظُرُونَ** إِلَى الإِبِلِ كَيْفَ خُلِقَتْ (17)

There are 3 words which are excluded and read with a *d̲ād*. They are explained in the next line.

TEXT: 58

58) إلاَّ بِـ : وَيْـلٌ هَـلْ وَأُولَـى نَـاضِـرَهْ
وَالْغَيْـظُ لاَ الرَّعْـدُ وَهُـودٌ قَـاصِـرَهْ

EXPLANATION

إِلَّا بِـوَيْلٍ – except in *wayl* i.e. that *sūrah* which starts with *wayl*. There are only 2 *sūrahs* in the Qur`ān which start with *wayl, Sūrah al-Muṯaffifīn* and *Sūrah al-Humazah*. The author is referring to *Sūrah al-Muṯaffifīn*:

تَعْرِفُ فِي وُجُوهِهِمْ **نَضْرَةَ** النَّعِيمِ (24)

هَلْ – referring to a *sūrah* which starts with هَلْ . There are only two such *sūrahs, Sūrah al-Insān* and *Sūrah al-Ghāshiyah*. In this instance the author alludes to the former:

فَوَقَاهُمْ اللهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ **نَضْرَةً** وَسُرُوراً (11)

وَأُولَىٰ نَاضِرَة – The first نَاضِرَة i.e. the one which comes in *Sūrah al-Qiyāmah* since the second one is with a *t̲h̲ā*`:

وُجُوهٌ يَوْمَئِذٍ **نَاضِرَةٌ** (22)

These 3 words are exempted since they are not from نَظَر and are actually read with a *d̲ād*.

29) الغَيْظ – severe anger.

Comes in 11 places in the Qur`ān, the first in *Sūrah Āli ˘Imrān* and the last in *Sūrah al-Mulk:*

وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ الأَنَامِلَ مِنْ **الغَيْظِ** قُلْ مُوتُوا **بِغَيْظِكُمْ** إِنَّ اللهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (119)

تَكَادُ تَمَيَّزُ مِنْ **الْغَيْظِ** كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (8)

لَا الرَّعْدُ وَهُودٌ – not in *Sūrah al-Ra˘d* and *Sūrah Hūd:*

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَاسَمَاءُ أَقْلِعِي وَ**غِيضَ** الْـمَاءُ وَقُضِيَ الأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْداً لِلْقَوْمِ الظَّالِمِينَ (44)

اللهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَى وَمَا **تَغِيضُ** الأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ (8)

قَاصِرَه – there is difference of opinion as to what is meant by قَاصِرَه . Most scholars say that the words exempted are restricted to these 2 places, *Sūrah Hūd* and *Sūrah al-Raˇd* (قَاصِرَةٌ عَلَيْهِمَا).

T̲āsh Kubrī Zāda mentions that by saying قَاصِرَه the author alludes to the meaning of غِيضَ and تَغِيضُ in the verses, which refer to a lessening of something.[73]

Mullā ˇAli al-Qārī as well as T̲āsh Kubrī Zāda also mention that by قَاصِرَه the author alludes to the *rasm* because, in the Kūfic script, the *d̲ād* had a shorter *alif* extended on it as apposed to the *t̲h̲ā`*. In this manner he hints that in these two *sūrahs* the words are with a *d̲ād* and not a *t̲h̲ā`*.[74]

TEXT: 59

59) وَالْحَظُّ لاَ الْحَضُّ عَلَى الطَّعَامِ

وَفِي ضَنِينٍ الْخِلاَفُ سَامِي

EXPLANATION

30) الحَظُّ – a portion or share of something.

Comes in 7 places throughout the Qur`ān, the first in *Sūrah Āli ˇImrān* and the last in *Sūrah Fus̲s̲ilat*:

وَلا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللهَ شَيْئاً يُرِيدُ اللهُ أَلاَّ يَجْعَلَ لَهُمْ **حَظّاً** فِي الآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ (176)

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[73] *Shar̲h̲ al-Jazariyyah* by T̲āsh Kubrī Zādah, pg. 184

[74] *Mina̲h̲ al-Fikriyyah*, pg 184-185

وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلاَّ ذُو **حَظٍّ** عَظِيمٍ (35)

لَا الْـحَضِّ عَلَى الطَّعَامِ – excluding الْـحَضِّ which means to encourage and always appears with عَلَى الطَّعَامِ . This occurs thrice in the Qur`ān, *Sūrah al-Hāqqah, Sūrah al-Mā˘ūn* and *Sūrah al-Fajr:*

وَلا **يَحُضُّ** عَلَى طَعَامِ الْـمِسْكِينِ (34) (3)

وَلا **تَحَاضُّونَ** عَلَى طَعَامِ الْـمِسْكِينِ (18)

وَفِي ضَنِينٍ الْـخِلَافُ سَامِي – And in ضَنِينٍ the difference (of opinion) is sublime and famous. This refers to *Sūrah al-Takwīr:*

وَمَا هُوَ عَلَى الْغَيْبِ **بِضَنِينٍ** (24)

From the 10 qurrā`, Ibn Kathīr, Abū ˘Amr, Kisā`ī and Ruways read it with a *thā*` while Nāfi˘, Abū Ja˘far, Ibn ˘Āmir ˘Āsim, Hamzah, Khalaf al-˘Āshir and Rouh will read it with a *dād*.

The initial script employed by the *Sahābah* during the Uthmānic Caliphate did not distinguish well between the *dād* and the *thā*` as explained by Mullā ˘Ali al-Qārī previously. The *dād* had a shorter extension to the *alif* attached to it; apart from this, the two letters were written identically. Thus both these readings, with a *dād* and with a *thā`*, are authentic in transmission and text.

All the words besides those mentioned in this chapter are pronounced with a *dād*.

بَابُ التَّحْذِيرَات

After explaining the importance of reading the words with a *ḏād* and *ṯhā*` clear and distinct from one another, in this section he emphasizes that if they appear together then extra care should be taken in reading them clearly and correctly.

TEXT: 60

٦٠) وَإِنْ تَـلاَقَـيَـا الـبَـيَـانُ لاَزِمُ
أَنْـقَـضَ ظَـهْـرَكَ يَـعَـضُّ الظَّـالِـمُ

TRANSLATION

And if the two (letters i.e. the *ḏād* and the *ṯhā*`) meet then clarity (in them) is necessary, like in أَنْقَضَ ظَهْرَكَ and وَيَوْمَ يَعَضُّ الظَّالِمُ.

EXPLANATION

If the *ḏād* and the *ṯhā*` appear together then extra precation should be taken that they both are recited clearly e.g. الَّذِي أَنقَضَ ظَهْرَكَ, وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ. The application should not be restricted to these the examples given by Ibn al-Jazarī but wherever they appear in the Qur`ān.

Similarly, if the *ḏād* or *ṯhā*` is followed by a *tā*` or a *ṯā*` then it should also be read clearly as explained in the next line.

TEXT: 61

٦١) وَاضْطُـرَّ مَـعْ وَعَظْتَ مَـعْ أَفَضْـتُـمُ
وَصَــفِّ هَــا جِبَاهُـهُـم عَلَـيْـهِـمُ

TRANSLATION

(In the same manner, clarity is necessary in) وَضْطُرَّ, with وَعَظْتَ as well as أَفَضْتُمْ. And (also) clarify the *hā*` (in) جِبَاهُهُمْ and عَلَيْهِم.

EXPLANATION

In words like أَوَعَظْتَ, فَقَبَضْتُ, وَعَرَّضْتُمْ, وَخُضْتُمْ, إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ, ثُمَّ أَضْطَرُّهُ, فَمَنِ اضْطُرَّ, فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ etc., the *ḏād* and the *thā*` should be read clearly. At times reciters tend to make *idghām* in these pronuncations.

Even though Ibn al-Jazarī only gives examples with a *tā*` and *ṯā*`, it does not mean that with other letters, one should be lax. Thus in فَضَّلْنَا, وَاخْفِضْ جَنَاحَكَ, يُضْلِلْ, قَيَّضْنَا, and others, the *ḏād* should also be read clearly.

Similarly, if two weak letters come together, care should be taken that they are both pronunced clearly e.g. جُنُوبُهُم, إِلَيْهِم, عَلَيْهِم, فَتُكْوٰى بِهَا جِبَاهُهُمْ, ظُهُورُهُم, among others. The letters of *madd* and *līn*, as well as the *hā*`, are all weak letters. Care must be taken that they do not become obscure in recitation.

بَابُ النُّونِ وَالميمِ المُشَدَّدَتَيْنِ وَالْمِيمِ السَّاكِنَةِ

TEXT: 62

62) وأَظْـهِـرِ الغُنَّـةَ مِـنْ نُــونٍ وَمِــنْ
مِـيْـمٍ إِذَا مَــا شُـــدِّدَا وَأَخْـفِـيَـنْ

TRANSLATION

And clarify the *ghunnah* of the *nūn* and the *mīm* when they have a *shaddah*. And be sure to conceal (make *ikhfā`*)…

VOCABULARY

أَظْـهِـر – make clear, clarify.

أَخْـفِـيَـنْ – the *nūn* is for emphasis. It means be sure to conceal or hide.

EXPLANATION

In this line, the reciter is told to clarify the *ghunnah* in the *nūn* and *mīm* when they are *mushaddad*. The statement: إِذَا مَــا شُـــدِّدَا, when they have a *shaddah*, is unrestricted. This means that whether the *shaddah* is due to *idghām* taking place in one word e.g. الـجَنَّة, النُّور, تَمَّ, هَمَّ قَوْمٌ, مِيقَاتُ, or whether the *shaddah* is due to *idghām* taking place in two words e.g. وَمَا لَـهُمْ مِّنَ اللهِ, كَمْ مِّنْ, مِنْ نَّاصِرِين, مِنْ نِّعْمَةٍ, or whether no *idghām* takes place e.g. إِنَّ, ثُمَّ, in all circumstances, as long as the *nūn* and *mīm* are *mushaddad*, the *ghunnah* should be made clear.

Since the *ghunnah* is a permanent attribute, it is found in the *nūn* and the *mīm* in all circumstances.[75] However, it is understood from this line that in certain circumstances the *ghunnah* is clearer than in others. Although it is not so clear when we stop on it e.g. العَالَـمِين, عَلَيْهِمْ, or when it is *mutaharrik* e.g. الرَّحْـمٰنِ الرَّحِيمِ, it is still present due to it being a *sifah lāzimah*.

[75] Refer to explanation of line 19.

At the end of this line the author starts discussing the rules of *mīm sākinah*: *ikhfā`*. It literally means to conceal. Technically, it is to read without a *tashdīd*, in a condition between *ith-hār* and *idghām*, while clarifying the *ghunnah*. When it will take place is discussed in the next line.

TEXT: 63

63) الْمِيْمَ إِنْ تَسْكُنْ بِغُنَّةٍ لَدَى
بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الأدَا

TRANSLATION

(And make *ikhfā`* of) the *mīm* when it has a *sukūn*, while applying *ghunnah*, when it meets the *bā`*, according to the chosen view of the *qurrā`*.

VOCABULARY

لَدَى بَاءٍ – by the *bā`* i.e. when it meets a *bā`*.

عَلَى الْمُخْتَارِ (عَلَى الْقَولِ الْمُخْتَارِ) – according to the preferred opinion or view.

أَهْلِ الأدَا – the *qurrā`*.

EXPLANATION

From this line it is understood that if the *mīm sākinah* is followed by a *bā`* then there are 2 opinions:

1) The preferred opinion – this is the opinion that is mentioned in this line i.e. *ikhfā`* will be made of the *mīm sākinah* while making the *ghunnah* clear. This will take place whether the *sukūn* on the *mīm* is original e.g. أَمْ بِهِ or not e.g. وَمَا هُمْ بِمُؤْمِنِينَ ,وَمَنْ يَعْتَصِمْ بِاللهِ. This is also referred to as *ikhfā` shafawī* (the labial *ikhfā`* since the *mīm* comes from the lips). Al-Jamzūrī alludes to it in the following line:

فَالْأَوَّلُ الإِخْفَاءُ عِنْدَ الْبَاءِ وَسَمِّهِ الشَّفْوِيَّ لِلْقُرَّاءِ

2) The opinion which is not preferred – this opinion is not mentioned here, but discussed in his *Nashr* - is to make *ith-hār* of the *mīm sākinah*

i.e. to read it clearly. This is the view of Makkī ibn Abī Ṯālib[76] and others.[77]

TEXT: 64

64) وَأَظْهِرَنْهَا عِـنْـدَ بَـاقِـي الأَحْـرُفِ

وَاحْـذَرْ لَـدَى وَاوٍ وَفَـا أَنْ تَخْتَفِـي

TRANSLATION

And clarify it (the *mīm sākinah*) by the remaining letters. Be careful at a *wāw* and a *fā`* that it (the *mīm*) be hidden.

VOCABULARY

أَظْهِرَنْهَا – and clarify it i.e the *mīm sākinah.*

عِـنْـدَ – by, when it meets.

بَـاقِـي – remaining.

الأَحْـرُفِ – the letters.

احْذَرْ – beware, be careful.

لَدَى – by, at.

تَخْتَفِـيْ – to conceal, hide.

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[76] Makkī ibn Abū Ṯālib ibn Ḫammūsh ibn Muḫammad ibn Mukhtār al-Qaysī. He was born in Qayrawān in 355 A.H./966 C.E. His first travel to Egypt in search of knowledge was when he was a mere boy of 13 years. In Egypt, he read *qirā`āt* to ˇAbd al-Munˇim ibn Ghalbūn and his son, Ṯāhir ibn Ghalbūn. He penned one of the first books on *tajwīd*, *al-Riˇāyah*, as well as *al-Tabṣirah* in the seven *qirā`āt* and *al-Kashf* which explains the seven *qirā`āt*. Makkī was known for the fact that his *duˇās* were always accepted. On an occasion while delivering a *khuṯbah*, a man in the gathering was afflicted with ailment. While delivering his sermon, Makkī made *duˇā* for this man and he was immediately cured in that very gathering. He died on 2 *Muḫarram* 437 A.H./19 July 1045 C.E. See *Ghāyah al-Nihāyah* Vol. 2 pg. 309, *Maˇrifah al-Qurrā` al-Kibār* Vol. 1 pg. 394.

[77] This application will be restricted to the *ṯarīq* of the *Ṯayyibah* and will not be allowed in via the *ṯarīq* of the *Shāṯibiyyah*. See *Al-Nashr* Vol.1 pg. 222.

EXPLANATION

The next rule of *mīm sākinah* discussed is *ith-hār*, which will take place if the *mīm sākinah* is followed by the remaining letters.

The obvious question is that Ibn al-Jazarī only mentions two rules for the *mīm sākinah* whereas al-Jamzūrī mentions three:

أَحْكَامُهَا ثَلاَثَةٌ لِمَنْ ضَبَطْ   إِخْفَاءٌ ادْغَامٌ وَإِظْهَارٌ فَقَطْ

It seems that the author has not discussed *idghām* of *mīm sākinah*. However, it can be extracted from the following verses:

وَأَوَّلَىْ مِثْلٍ وَجِنْسٍ إنْ سَكَن   أَدْغِمْ . . .

From this line it is understood that if *mīm sākinah* is followed by another *mīm* then *idghām* is compulsory, since it is *mithlayn*. As deliberated previously, in *saghīr mithlayn*, *idghām* is compulsory.[78]

وأَظْهِرِ الغُنَّةَ مِنْ نُونٍ وَمِنْ   مِيْمٍ إِذَا مَا شُدِّدَا . . .

From the above line, it is understood that when making *idghām* of the *mīm sākinah* into another *mīm*, the *ghunnah* will be made clear e.g. وَمَا لَهُمْ مِّنَ اللهِ ,كَمْ مِّنْ.

In this manner, Ibn al-Jazarī has explained *idghām* of the *mīm sākinah*, by putting the applications of the above two lines together.

Al-Jamzūrī explains *idghām* of *mīm sākinah* as follows:

وَالثَّانِ إِدْغَامٌ بِمِثْلِهَا أَتَى   وَسَمِّ إِدْغَامًا صَغِيرًا يَا فَتَى

Therefore, when the author says: وَأَظْهِرَنْهَا عِنْدَ بَاقِي الأَحْرُفِ, and make *ith-hār* of the *mīm* when it meets the remaining letters, it would be those letters excluding the *bā`* (of *ikhfā`*) and the *mīm* (of *idghām*), whether they appear in one word or in two different words e.g. قُمْتُمْ إِلَى . This is also referred to as *ith-hār shafawī* (the labial *ith-hār*) as alluded to by al-Jamzūrī in the following line:

وَالثَّالِثُ الإِظْهَارُ فِي الْبَقِيَّهْ   مِنْ أَحْرُفٍ وَسَمِّهَا شَفْوِيَّهْ

[78] Refer to explanation of line 50.

In the second half of the line Ibn al-Jazarī says that care should be taken that the *mīm sākinah* is read clearly when followed by a *wāw* or a *fā`* e.g. عَلَيْهِمْ وَلَا ,هُمْ فِيهَا. The reason for this is explained by al-Jamzūrī when he states:

وَاحْذَرْ لَدَى وَاوٍ وَفَا أَنْ تَخْتَفِي   لِقُرْبِهَا وَالاِتِّحَادِ فَاعْرِفِ

Due to the *mīm* being so close to the *fā`* in *makhraj*, and sharing the same *makhraj* with *wāw*, the application of *ith-hār* tends to be incomplete, thus rendering the *mīm* to be somewhat hidden, instead of clear. Extra care should therefore be taken that *ith-hār* be made properly when *mīm sākinah* is followed by a *fā`* or a *wāw*. By لِقُرْبِهَا he refers to the *fā`* and by وَالاِتِّحَادِ he refers to the *wāw*.

بَابُ أَحْكَامِ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ

The rules regarding the *nūn sākinah* and the *tanwīn* are the same since they are only applied during *wa<u>s</u>l*, during which they both have the same sound e.g. بَنْ, بِنْ, بُنْ, بً, بٍ, بٌ and so forth.

TEXT: 65

65) وَحُـكْـمُ تَـنْـوِيْـنٍ وَنُـونٍ يُـلْـفَـى
إِظْـهَـارٌ ادْغَـامٌ وَقَـلْـبٌ إِخْـفَـا

TRANSLATION

The rules of *tanwīn* and *nūn* (*sākinah*) are found (in) *i<u>th</u>-hār, idghām, qalb* and *ikhfā`*.

VOCABULARY

حُـكْـمُ – rule.

يُـلْـفَـى – is found (يُوجَدُ).

EXPLANATION

The rules regarding the *nūn sākinah* and *tanwīn* are four: *i<u>th</u>-hār, idghām, qalb* or *iqlāb*, and *ikhfā`*. Al-Jamzūrī says:

لِلـنُّـونِ إِنْ تَسْـكُـنْ وَلِلتَّنْـوِيـنِ   أَرْبَــعُ أَحْـكَـامٍ فَــخُــذْ تَبْيِـيـنِـي

According to Ibrāhīm ibn ˇUmar al-Jaˇbarī there are 3 rules to the *nūn sākinah* and the *tanwīn*. He includes includes *qalb* with *ikhfā`*, having *ikhfā`* with *qalb,* and *ikhfā`* without *qalb*.

Others are of the opinion that there are 5 rules, dividing *idghām* into 2 types: *idghām* with *ghunnah* and *idghām* without *ghunnah*.

However, these differences are in expression; in application, all recite the same.[79]

TEXT: 66

٦٦) فَعِنْـدَ حَـرْفِ الحَلْـقِ أَظْهِـرْ وَادَّغِـمْ

فِـي الـلَّامِ وَالـرَّا لاَ بِـغُـنَّـةٍ لَـــزِمْ

TRANSLATION

So by the letters of the throat, make *ith-hār*. And make *idghām* in the *lām* and the *rā`*, not with a *ghunnah* which is necessary.

VOCABULARY

الحَلْـقِ – the throat.

أَظْهِـر – apply *ith-hār* i.e. read it clearly.

ادَّغِـمْ – make *idghām* i.e. incorporate the two letters.

لَـــزِمْ – is originally لَزِمَ, meaning necessary.

EXPLANATION

The first rule deliberated is *ith-hār*. Its literal and technical meanings have already been mentioned. *Ith-hār* of *nūn sākinah* and *tanwīn* will take place if they are followed by a letter of the throat. The letters of the throat are 6, and have been mentioned in the chapter of *makhārij* when Ibn al-Jazarī says:

ثُـمَّ لأَقْصَـى الحَـلْـقِ هَـمْـزٌ هَـاءُ   وَمِـــنْ وَسَــطِـهِ فَــعَــيْــنٌ حَـــاءُ

أَدْنَــاهُ غَـيْـنٌ خَـاؤُهَـا . . .   . . .

Sulaymān al-Jamzūrī mentions them as follows:

هَمْـزٌ فَهَـاءٌ ثُـمَّ عَـيْـنٌ حَـاءُ   مُهْـمَـلَـتَـانِ ثُــمَّ غَــيْــنٌ خَـــاءُ

Thus, if one of these letters of the throat are found after the *nūn sākinah* and the *tanwīn* then *ith-hār* will be made i.e. it will be read clearly without any extra prolongation in the *ghunnah*, whether they

[79] *Nihāyah al-Qoul al-Mufīd* pg. 112

are in one word or two different words e.g. يَنْـئَـوْنَ, مَنْ ءَامَنَ, أَلْفَافًا وَجَنّٰتٍ, يَنْهَوْنَ, مَنْ هَاجَرَ, وَلِكُلِّ قَوْمٍ هَادٍ, أَنْعَمَ اللهُ, إِنْ عَلَيْكَ, حَكِيمٌ عَلِيمٌ, تَنْحِتُونَ, مِنْ حَكِيمٍ حَـمِيدٍ, فَسَيُنْغِضُونَ, لَعَفُوٌّ غَفُورٌ, وَالْـمُنْخَنِقَةُ, مِنْ خَيْرٍ, عَلِيمٌ خَبِيرٌ.[80] This is called i<u>th</u>-hār <u>h</u>alqī (the pharyngeal i<u>th</u>-hār i.e. the i<u>th</u>-hār of the throat) since it takes place by the letters of the throat.

Thereafter, the second rule of *nūn sākinah* and *tanwīn* is discussed, *idghām*. The *idghām* of the *nūn sākinah* and the *tanwīn* into the *lām* and the *rā`* will be made without a *ghunnah* which is necessary or obligatory. Thus, two other possibilities exist:
1) This *idghām* is prohibited (مَـمْنُوع)
2) This *idghām* is permitted (جَائِز)

After perusing the *Nashr* of Ibn al-Jazarī, it is clear that the latter is intended i.e. *idghām* into *lām* and *rā`* is permitted with *ghunnah*. Thus *idghām* of the *nūn sākinah* and the *tanwīn* into the *lām* and the *rā`* may be made with *ghunnah* or without the *ghunnah*. To make *idghām* without *ghunnah* is more commonly read and also related in the *Shā<u>t</u>ibiyyah* for <u>H</u>af<u>s</u> e.g. وَلٰكِنْ لَّايَشْعُرُون, هُدًى لِّلْمُتَّقِين, مِنْ رَّبِّ, لَرَؤُوفٌ رَّحِيمٌ.[81]

TEXT: 67

67) وَأَدْغِـمَـنْ بِـغُـنَّـةٍ فِـي يُـومِـــنُ
إِلَّا بِـكِـلْـمَـةٍ كَـ: دُنْـيَـا عَـنْـوَنُــوا

TRANSLATION

And be sure to make *idghām* with *ghunnah* in (the combination) يُـومِـــنُ, except when they appear in one word like in دُنْـيَـا and عَـنْـوَنُــوا.

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[80] يَنْئَوْنَ is the only example in which the *nūn sākinah* is followed by a *hamzah* in the same word, while فَسَيُنْغِضُونَ and وَالْـمُنْخَنِقَةُ are the only examples where the *nūn sākinah* is followed by a *ghayn* and a *khā`* in one word.

[81] *Idghām* with *ghunnah* into the *lām* and the *rā`* is only allowed via the <u>*T*</u>*ayyibah*.

VOCABULARY

أَدْغِـمَـنْ – has the *nūn* of emphasis attached i.e. be sure to make *idghām*.

إِلَّا – except.

بِـكِـلْـمَـةٍ – literally means with or in one word i.e. if it is found in one word.

EXPLANATION

In the letters found in يُـومِـــنُ the *idghām* of *nūn sākinah* and *tanwīn* will be made with *ghunnah* as long as they are found in two different words e.g. فِي كِتَابٍ مُبِينٍ ,مِنْ مَـآءٍ ,مِنْ وَلِيٍّ وَلَا وَاقٍ ,يَوْمَئِذٍ يُوَفِّيهِم ,إِنْ يَقُولُونَ.

However, if they are found in one word then *idghām* will not take place e.g. الدُّنْيَا ,بُنْيَانٌ[82] ,قِنْوَانٌ ,صِنْوَانٌ. These are the only four examples of this in the Qur`ān. Therefore Ibn al-Jazarī has been criticised by some commentators for the given example عَـنْـوَنُـوا as it does not come in the Qur`ān. However, the reason for giving an example like this is most likely due to maintaining the poetic metre. Other scholars, like Mullā ˇAli al-Qārī, gives preference to another print of the *Jazariyyah* which has صَنْوَنُوا, as this alludes to the word صِنْوَانٌ in the Qur`ān.

The stipulation that they must not be in one word (إِلَّا بِـكِـلْـمَـةٍ) mentioned by the author will only apply to the *nūn sākinah* and not the *tanwīn* as the *tanwīn* is always found at the end of a word. Therefore *idghām* of the *tanwīn* into the letters يُـومِـــنُ will always be in two words.

Though the author mentions that *idghām* will not be made, he does not mention what application should be made in its place. The *qurrā`* explain that *ith-hār* will be made in these words i.e. the *nūn sākinah* will be read clearly without any extra nasal pull in it. This is referred

[82] This word also appears in the Qur`ān as بُنْيَاناً ,بُنْيَانَهُ, and بُنْيَانَهُم.

to as *ith-hār mutlaq* (general *ith-hār*) since it does not fall under *ith-hār shafawī* not *ith-hār halqī*.

The *qurrā`* agree that the *ghunnah* which remains after making *idghām* into the *wāw* and the *yā`* is the *ghunnah* of the *mudgham* i.e. the *nūn* or the *tanwīn*. Similarly, if *idghām* with *ghunnah* is made into the *lām* and the *rā`*, it will be the *ghunnah* of the *mudgham* that remains. They also agree that the *ghunnah* which remains when making *idghām* into the *nūn* is the *ghunnah* of the *mudghām fīh* i.e. of the second *nūn*. They do have difference of opinion when *idghām* takes place into the *mīm*: whether the *ghunnah* that remains is of the *mudgham* or the *mudghām fīh*. The majority are of the view that it is the *ghunnah* of the *mudgham fīh* i.e. the *mīm's* sound is disctinct in examples like مِنْ مَّالِ اللهِ and مَثَلاً مَّا.

Allah knows best.

If the *ghunnah* which remains is of the *mudgham*, the *idghām* will be *nāqis*, and if it is of the *mudgham fīh*, it will be *tām*. Thus *idghām* will be *tām* when it takes place into the *nūn* and *nāqis* when it takes place into the *wāw, yā`, lām* and *rā`* (if *idghām* with *ghunnah* is made in the latter two). Regarding the *mīm*, it will be *tām* according to those who consider it to be the *ghunnah* of the *mudgham fīh* and *nāqis* according to those who deem it to be of the *mudgham*.

Al-Jamzūrī explains the rule of *idghām* as follows:

والثَّانِ إِدْغَامٌ بِسِتَّةٍ أَتَتْ　　　فِي يَرْمُلُونَ عِنْدَهُمْ قَدْ ثَبَتَتْ

لَكِنَّهَا قِسْمَانِ قِسْمٌ يُدْغَمَا　　　فِيهِ بِغُنَّةٍ بِيَنْمُو عُلِمَا

إِلَّا إِذَا كَانَا بِكِلْمَةٍ فَلَا　　　تُدْغِمْ كَدُنْيَا ثُمَّ صِنْوَانٍ تَلَا

He divides *idghām* into 2 types, with *ghunnah* and without *ghunnah*. The former taking place in the combination يَنْمُو, and the latter into the *lām* and *rā`*. However, from the *Jazariyyah* it is understood that *idghām* with *ghunnah* is allowed in the *lām* and *rā`* also. Therefore *idghām* with *ghunnah* may be made in the entire combination of يَرْمُلُونَ.

TEXT: 68

٦٨) وَالقَلْـبُ عِـنْـدَ الـبَـا بِغُـنَّـةٍ كَــذَا
لِاخْفَـا لَـدَى بَاقِي الحُـرُوفِ أُخِـذَا

TRANSLATION

And *qalb* (takes place) by the *bā`*, with *ghunnah*. In the same manner (with *ghunnah*) *ikhfā`* is observed by the remaining letters.

VOCABULARY

القَلْـبُ – literally means to change. Also referred to as *iqlāb*.

أُخِـذَا – has been applied, adopted, adhered to, observed. It refers to اخْفَـا before it.

EXPLANATION

The third rule of *nūn sākinah* and *tanwīn* is *qalb* or *iqlāb*, which literally means to change. Technically, it is the changing of one letter into another while making *ikhfā`* (concealing the letter) and applying *ghunnah* in it e.g. مِنْ بَعْدِهِم, أَنْبِئُـونِي. Here, the *nūn sākinah* or *tanwīn* is changed into a *mīm sākinah*, which when followed by a *bā`*, will result in *ikhfā` shafawī* taking place. Thus, the pronunciation in *qalb* and *ikhfā` shafawī* is exactly the same.

Qalb is completed with 3 applications:

1) The changing of the *nūn sākinah* or *tanwīn* into a *mīm*
2) Making *ikhfā`*
3) Applying *ghunnah*

These 3 applications are hinted at by al-Jamzūrī in the following line:

وَالثَّالِـثُ الإِقْـلاَبُ عِنْـدَ الْـبَـاءِ مِـيـمًـا بِـغُـنَّـةٍ مَـعَ الإِخْـفَـاءِ

The fourth rule of *nūn sākinah* and *tanwīn* is *ikhfā`*, which takes place by the remaining letters i.e. all the letters besides the throat letters,

يَرْمُلُون, and ب e.g. مِنْكُم ,مِنْ شَرٍّ ,مَا نَنْسَخْ ,مَنْثُورًا. Al-Jamzūrī has gathered all the letters of *ikhfā`* in the following line:

صِفْ ذَا ثَنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا   دُمْ طَيِّبًا زِدْ فِي تُقًى ضَعْ ظَالِمَا

This *ikhfā`* takes place with *ghunnah*, and is also referred to as *ikhfā`* *ḫaqīqī* (actual *ikhfā`*), since the concealing found in the *nūn sākinah* and the *tanwīn* is more than in the *mīm sākinah*.

Al-Jamzūrī mentions this rule as follows:

وَالرَّابِعُ الإِخْفَاءُ عِنْدَ الْفَاضِلِ   مِنَ الحُرُوفِ وَاجِبٌ لِلْفَاضِلِ

بَابُ الْمَدِّ

Madd literally means to pull, extend or lengthen. Technically, it is the lengthening of sound in the letters of *madd* or in the letters of *līn*.

The letters of madd are three:
1) *Alif*
2) *Wāw Sākinah* preceded by a *dammah*
3) *Yā` Sākinah* preceded by a *kasrah*

Al-Jamzūrī refers to them as follows:

حُرُوفُهُ ثَلاَثَةٌ فَعِيهَا   مِنْ لَفْظِ وَايٍ وَهْيَ فِي نُوحِيهَا

The requirements for them to be letters of *madd* are 3:
1) Before the *wāw sākinah* there must be a *dammah*
2) Before the *yā` sākinah* there must be a *kasrah*
3) Before the *alif* there must be a *fathah*. A *fathah* before an *alif* is necessary i.e. an *alif* will always be preceded by a *fathah*.

Al-Jamzūrī mentions these requirements as follows:

وَالكَسْرُ قَبْلَ الْيَا وَقَبْلَ الْوَاوِ ضَمْ   شَرْطٌ وَفَتْحٌ قَبْلَ أَلْفٍ يُلْتَزَمْ

The letters of *līn* are two:
1) *Wāw sākinah* preceded by a *fathah*
2) *Yā` sākinah* preceded by a *fathah*

The requirements for them to be letters of *līn* are 2:
1) The *wāw* and the *yā`* must be *sākin*
2) They must be preceded by a *fathah*

Al-Jamzūrī alludes to this in the following:

وَاللِّينُ مِنْهَا الْيَا وَوَاوٌ سُكِّنَا   إِنِ انْفِتَاحٌ قَبْلَ كُلٍّ أُعْلِنَا

Qaṣr literally means to shorten. Technically, it is affirming the letter of *madd* or the letter of *līn* without any extra pull in it i.e. without this pull the letter of *madd* cannot be read.

TEXT: 69

٦٩) وَالـمَــدُّ لاَزِمٌ وَوَاجِـــبٌ أَتَـــى

وَجَــائِــزٌ وَهْــوَ وَقَــصْــرٌ ثَـبَــتَـا

TRANSLATION

And *madd* comes as *lāzim, wājib* and *jā`iz*, while it (*madd*) and *qaṣr* is affirmed in it (in *jā`iz*).

VOCABULARY

أَتَـــى – come, appear.

وَهْــوَ – and it, referring to *madd*.

ثَـبَــتَـا – affirm, establish. It is dual, referring to *madd* and *qaṣr*.

EXPLANATION

The author refers to the various *madds* considering their rulings. The rulings regarding the *madd* are 3:

1) *Lāzim* – that which is necessary
2) *Wājib* – that which is compulsory
3) *Jā`iz* – that which is permitted

He elaborates further and states that in *jā`iz*, *madd* and *qaṣr* are allowed.

Al-Jamzūrī refers to these rulings in the following:

لِلْمَـدِّ أَحْـكَـامٌ ثَـلاَثَـةٌ تَــدُومْ   وَهْيَ الْوُجُوبُ وَالْجَـوَازُ وَاللُّـزُومْ

In the following 3 lines he elaborates upon the above mentioned *madds*.

TEXT: 70

70) فَـلَازِمٌ إِنْ جَـاءَ بَعْـدَ حَـرْفِ مَــدّ

سَـاكِـنُ حَالَـيْـنِ وَبِالـطُّـولِ يُـمَـدّ

TRANSLATION

So, (*madd* is) *lāzim* if there comes after a letter of *madd*, a *sākin* (which remains) during both conditions. It will be lengthened (to the duration) of *t̲ūl*.

VOCABULARY

إِنْ – when, if.

سَـاكِـنُ – a letter with a *sukūn.*

حَالَـيْـنِ – two conditions i.e. *waqf* and *was̲l*.

EXPLANATION

Madd lāzim is that *madd* in which the *sukūn* on the letter remains during *waqf* and *was̲l* (سَـاكِـنُ حَالَـيْـنِ) i.e. the *sukūn* is permanent.

It is called *lāzim* due to its cause (*sabab*) being *lāzim* (permanent) since it remains during *waqf* and *was̲l*, or due to the *qurrā`* agreeing that the duration in it is *t̲ūl*, whether *waqf* is made on it or *was̲l*.

Thus, if the *sukūn* only comes about due to *waqf* e.g. نَسْتَعِينُ, تَعْلَمُونَ, تُكَذِّبَانِ, then it is temporary and not included in this discussion.

This will include 4 different types of *madd*:
1) *Madd Lāzim Kilmī Muthaqqal* e.g. الدَّآبَّة, الـحَآقَّة, أَتُـحَآجُّوَنِّـي, آلسِّحْر (in the readings of Abū ˘Amr and Abū Ja˘far).
2) *Madd Lāzim Kilmī Mukhaffaf* e.g. آلآنَ, وَمَـحْيَايْ وَمَمَاتِي (in the reading of Nāfi˘), آنْذَرْتَهُم (in the narration of Warsh), واللآيْ يَئِسْنَ (in the reading of Abū ˘Amr).
3) *Madd Lāzim H̲arfī Muthaqqal* e.g. أَلَـمّ, طٰسٓمّ.

4) *Madd Lāzim Harfī Mukhaffaf* e.g. قٓ, نٓ, يٰسٓ.[83]

Thereafter Ibn al-Jazarī states that the length of *madd lāzim* is *tūl*, which is 6 *harakāt*.[84]

Al-Jamzūrī refers to *madd lāzim* as follows:

وَلاَزِمٌ إِنِ السُّكُونُ أُصِّلاَ   وَصْلاً وَوَقْفًا بَعْدَ مَدٍّ طُوِّلَا

TEXT: 71

71) وَوَاجِبٌ إِنْ جَاءَ قَبْلَ هَمْزَةِ

مُتَّصِلاً إِنْ جُمِعَا بِكِلْمَةِ

TRANSLATION

(And *madd* is) *wājib* if it (the letter of *madd*) comes before a *hamzah*, joined; both of them brought together in one word.

VOCABULARY

مُتَّصِلاً – joined, connected, together.

إِنْ – if, when.

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[83] Kilmī infers that the madd takes place in a *kalimah* (word), while *harfī* indicates that it takes place in a *harf* (letter) - more specifically the *hurūf muqatta`āt*. It will be *muthaqqal* if *idghām* takes place, which is usually indicated by a *tashdīd*, and *mukhaffaf* if no *idghām* takes place. These definitions have already been dealt with in book two, and therefore are not included in the core text of this book since the student should already be familiar with them. Al-Jamzūrī explains them in the following:

أَقْسَامُ لاَزِمٍ لَدَيْهِمْ أَرْبَعَهْ   وَتِلْكَ كِلْمِيٌّ وَحَرْفِيٌّ مَعَهْ

كِلاَهُمَا مُخَفَّفٌ مُثَقَّلُ   فَهَذِهِ أَرْبَعَةٌ تُفَصَّلُ

فَإِنْ بِكِلْمَةٍ سُكُونٌ اجْتَمَعْ   مَعْ حَرْفِ مَدٍّ فَهْوَ كِلْمِيٌّ وَقَعْ

أَوْ فِي ثُلاَثِيِّ الحُرُوفِ وُجِدَا   وَالمَدُّ وَسْطُهُ فَحَرْفِيٌّ بَدَا

كِلاَهُمَا مُثَقَّلٌ إِنْ أُدْغِمَا   مَخَفَّفٌ كُلٌّ إِذَا لَمْ يُدْغَمَا

[84] It should be remembered that in the `ayn of *Sūrah Maryam* (كٓهيعٓصٓ) and *Sūrah al-Shūrā* (حمٓ*عٓسٓقٓ), *tawassut* will also be allowed. Al-Jamzūrī says:

...   وَعَيْنُ ذُو وَجْهَيْنِ والطُّولُ أَخَصّ

جُـمِـعَا – combined, gathered, collected, brought together. It is dual, referring to the letter of *madd* and the *hamzah*.

EXPLANATION

Madd is *wājib* (compulsory) if the *hamzah* and the letter of *madd* are found in one word e.g. جَآءَ, جِيٓءَ, سُوٓءَ. The author hints towards this when he says: مُـتَّـصِـلاً. In spite of the *qurrā`* having difference of opinion regarding the length of *madd muttaṣil*, all agree that *madd* will be made in it and none of them allows *qaṣr*. Ibn al-Jazarī states: "I searched for the (allowance of) *qaṣr* in *muttaṣil* and did not find it in any of the authentic *qirā'āt,* nor the anomalous (*shādh*) *qirā'āt,* but found texts stating that *madd* must be made in it."[85] Therefore this *madd* is considered *wājib*.

The statement by of the author: إِنْ جُـمِـعَا بِـكِـلْـمَـةِ, if the letter of *madd* and the *hamzah* are both found in one word, seems to be redundant, since it is already explained by the word مُـتَّـصِـلاً. However, what is meant by this statement is that the letter of *madd* and *hamzah* should truly be in in one word because, at times, they appear to be in one word in the Qur`ān, but in reality, they are in two different words according to the Arabic language e.g. هٰٓؤُلَاءِ, هٰٓأَنْتُم, يٰٓأَيُّهَا, يٰٓأٰدَمُ, يٰٓأُخْتَ.

It is called *madd muttaṣil* because the letter of *madd* and the *hamzah* are in one word (مُتَّصِل).The length of *madd muttaṣil* via the practice of Imam Shāṭibī is 4 or 5 *ḥarakāt*.[86]

A pertinent question asked is what is the difference between *madd lāzim* and *madd wājib* since both of them indicates towards a madd

[85] *Al-Nashr* Vol.1 pg. 315

[86] Though the reciter has a choice of 4 or 5 *ḥarakāt*, he should remember that if he pulls 4 *ḥarakāt*, then this duration should be maintained in all the *madd muttaṣils*. In the same manner, if he pulls 5 *ḥarakāt*, he should maintain 5 *ḥarakāt* in all the *madd mattaṣils*. This is based on the precept discussed previously by Ibn al-Jazarī in line 31:

... ٭ وَاللَّـفْـظُ فِـي نَـظِـيْـرِهِ كَمِـثْـلِـهِ

which is compulsory? As far as the naming of these *madds* are concerned, they both signify that the *madd* is compulsory, and therefore none of the *qurrā`* allows *qas̱r* in them. However, they do differ technically, in that the cause of the *lāzim* is a permanent *sukūn* and the cause of the *wājib* is a *hamzah* in the same word.[87]

Ith̲-hār Ah̲mad al-Thānawī offers another difference that he had gained from his teacher,[88] stating that it is possible that the one is called *wājib* in that the *sharīˇah* (Islamic law) stipulates it as such due to a report in which Ibn Masˇūd ﷺ is teaching a man who recites: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِين without making the *madd* on لِلْفُقَرَاءِ. Ibn Masˇūd ﷺ immediately stops him and says: "The Prophet ﷺ has not taught me in this manner." The man then enquires: "How did he teach you?" Ibn Masˇūd ﷺ then recites the portion: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَآءِ وَالْمَسَاكِين making *madd* in لِلْفُقَرَآءِ. *Lāzim*, on the other hand, is named thus by *qurrā`*. In other words, *wājib* is stipulated by *sharīˇah* due to the report above, while *lāzim* is considered necessary by the *qurrā`*. Allah knows best.[89]

Another technical difference between the two *madds* is that in *madd lāzim* all the *qurrā`* agree that its length will be *t̲ūl*, while in *madd wājib* they have differences as regards its length.

TEXT: 72

٧٢) وَجَائِزٌ إِذَا أَتَى مُنْفَصِلاَ
أَوْ عَرَضَ السُّكُونُ وَقْفًا مُسْجَلاَ

TRANSLATION

(And *madd* is) permissable, if (the letter of *madd*) comes separated (from the *hamzah*), or the *sukūn* is temporary due to *waqf*, generally.

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[87] *Nihāyah al-Qoul al-Mufīd* pg. 132, *Minah̲ al-Fikriyyah* pg. 232
[88] He studied by Sheikh ˇAbd al-Mālik Jioun, a student of Sheikh ˇAbd al-Rah̲mān al-Makkī.
[89] *Al- Jawāhir al-Naqiyyah* pg. 165

VOCABULARY

مُنْفَصِلاَ – separated.

أَتَى – comes. The pronoun in it refers to the letter of *madd* i.e. if the letter of *madd* comes.

عَرَضَ السُّكُونُ – the *sukūn* is temporary.

وَقْفًا – due to *waqf*, because of *waqf*.

مُسْجَلاَ – in general.

EXPLANATION

Madd Jā`iz or the permitted *madd* is deliberated in this verse. As *madd* is permitted here, *qaṣr* is also allowed i.e. the length may also be shortened.[90]

The first type of *madd jā`iz* explained is when the letter of *madd* and the *hamzah* comes separated, in two different words: the letter of *madd* at the end of one word, and the *hamzah* at the start of the next word e.g. قُوا أَنْفُسَكُم ,فِي أَنْفُسِكُم ,بِمَا أُنْزِلَ. The practice of Imam Shāṯibī was to pull the duration of this *madd* the same as *madd muttaṣil* i.e. if he lengthened *muttaṣil* to 4 *ẖarakāt*, he would pull *munfaṣil* also 4 *ẖarakāt*, and if he pulled *muttaṣil* 5 *ẖarakāt*, he would pull *munfaṣil* also 5 *ẖarakāt*.[91] Since this is a permitted *madd* (madd *jā`iz*), *qaṣr* will also be allowed in it i.e. it may also be pulled 2 *ẖarakāt*.[92] *Qaṣr* in *madd munfaṣil* is only allowed via the *Ṯayyibah*.

It is called *madd munfaṣil* because the letter of *madd* and the *hamzah* are separated (مُنْفَصِل) in two different words.

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[90] Ibn al-Jazarī discusses *madd munfaṣil* and madd *ˇāriḏ* under *jā`iz*, and does not mention *madd badl* as deliberated by al-Jamzūrī in his *Tuẖfah*. Refer to book two on explanation of *madd badl*.

[91] See *Fatẖ al-Waṣīd fī Sharẖ al-Qaṣīd* by al-Sakhāwī for Imam Shāṯibī's practice on *madd muttaṣil* and *munfaṣil*: Vol. 1 pg. 178.

[92] Whatever duration the reciter pulls this *madd*, consistency must be kept, based on the precept discussed in line 37.

The second type of *madd jā`iz* explained is if the letter of *madd* is followed by a temporary *sukūn* which generally comes about due to *waqf* e.g. تَعْلَمُونْ, نَسْتَعِينْ, تُكَذِّبَانْ. The *qurrā`* allows *qas̱r, tawassuṯ* and *ṯūl* in this *madd*.[93]

This is called *madd ˘āriḏ* because the *sukūn* is *˘āriḏ* (temporary).

[93] These lengths have already been discussed in book two.

بَابُ مَعْرِفَةِ الْوَقْفِ وَالابتِداءِ

˘Ali ﵁ explains that تَـرْتِـيلًا in the verse وَرَتِّلِ الْقُـرْآنَ تَـرْتِـيلًا (*And recite the Qur`ān with tartīl*) means تَجْوِيدُ الْـحُرُوفِ وَ مَعْرِفَةُ الْـوُقُوفِ; *Excellence in (the recitation of) the letters and (having) knowledge of waqf.* Thusfar, the author has discussed the first part i.e. تَجْوِيدُ الْـحُرُوفِ, and from here on deliberates on the second part, مَعْرِفَةُ الْـوُقُوفِ. For one to be able to recite with *tartīl* he therefore needs to not only have knowledge of the correct pronunciation of the letters from their *makhārij* with their attributes, but also needs to have knowledge of *waqf*. Because of ˘Ali's ﵁ explanation of this verse, Ibn al-Jazarī deems the study of *waqf* compulsory upon the reciter.

It is reported that Ibn ˘Umar said:

لَقَدْ عِشْنَا بُرْهَةً مِنْ دَهْرِنَا وَإِنَّ أَحَدَنَا لَيُؤْتَى الْإِيمَانُ قَبْلَ الْقُرْآنِ، وَتَنْزِلُ السُّورَةُ عَلَى النَّبِيِّ ﷺ، فَيَتَعَلَّمُ حَلَالَـهَا وَحَرَامَهَا وَأَمْرَهَا وَزَاجِرَهَا وَمَا يَنْبَغِي أَنْ يُوقَفَ عِنْدَهُ مِنْهَا.

"We lived a part of our lives and truly one of us brought imān (firm conviction on the Qur`ān) before (we read) the Qur`ān. And the chapters being revealed upon Prophet ﷺ, we would then learn what it decreed as lawful and what it decreed as forbidden, it's commands and cautions, and where waqf would be proper in the chapter."[94]

From the statement of ˘Ali ﷺ, Ibn al-Jazarī concludes that the learning of *waqf* is compulsory, and from Ibn ˘Umar's assertion, he points out that this practice was unanimously done by the Companions ﵃.[95] Therefore scholars like Abū H̲ātim[96] stated:

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94 Al-Bayhaqī, *Sunan al-Kubrā* Vol. 3 pg 120

95 *Al-Nashr* Vol. 1 pg. 225

96 Sahl ibn Muh̲ammad ibn ˘Uthmān ibn Yazīd, better known as Abū H̲ātim al-Sijistānī. He is considered one of the first to write on the science of *qirā`āt*. Abū H̲ātim is of the outstanding students of Ya˘qūb al-Had̲ramī. He was an imam in *qirā`āt* in Basra, performing the *tarāwīh̲ s̲alāh* there for 60 years. It is related that during the 60 years that he performed *tarāwīh̲* he never made a mistake, neglected a letter, and his *waqfs* were made in the most appropriate places. Abū Dāwūd and al-Nasā`ī relates

مَنْ لَـمْ يَعْرِفِ الْوَقْفَ لَـمْ يَعْرِفِ الْقُرْآنَ

"Him who does not hold knowledge of waqf, does not hold knowledge of the Qur`ān!"[97]

The author further explains in the *Nashr* that many teachers of the Qur`ān would indicate to those reading to them where to stop, and would not give them *ijāzah* unless they held knowledge of *waqf* and *ibtidā`*.

The terms *waqf, qaṯ˘* and *sakt* were used synonymously by the early scholars. However, later scholars differentiated between them, giving each of them distinct definitions:

Definition of qaṯ˘

It literally means to cut. Technically, it is to stop one's recitation without the intention of continuing.

Qaṯ˘ is only allowed at the end of a verse.

Definition of waqf

Literally it means to stop. Technically, it is to stop on a complete word, long enough to renew one's breath, with the intention of continuing recitation.

From this definition it is understood that *waqf* cannot be made in the middle of a word e.g. the اَلْحْ of اَلْـحَمْدُ or the نَعْ of إِيَّاكَ نَعْبُدُ. This definition also infers that if one stops for a longer time that is usually needed to renew one's breath then it is also not *waqf* e.g. one stops for 5 or 10 minutes between his stops. Similarly, if one stops without

hadith from him in their books. Between himself, his father, and his mother, they divided the night into 3; his father performed *s̱alāh* for one third of the night, his mother the next third, and Abū H̱ātim the other third. When his father died, they divided the night between him and his mother. Upon the death of his mother, Abū H̱ātim stood in prayer the entire night. He died in 250 A.H./864 C.E. See *Ghāyah al-Nihāyah* Vol. 1 pg. 320, *Ma˘rifah al-Qurrā` al-Kibār* Vol. 1 pg. 219.

[97] *Laṯā`if al-Ishārāt* Vol. 1 pg 249

intention of continuing then it is not considered as *waqf*, but will actually be *qaṯ˘*.

Definition of sakt

Literally it means silence. Technically, it is the pausing of one's recitation without renewing the breath i.e. a break in the sound without a break in the breath.

Definition of ibtidā`

Literally means to start or begin. Technically, it is the start of one's recitation, whether it is after *waqf* or after *qaṯ˘*. If it is after *qaṯ˘*, then the rules of *isti˘ādhah* and *basmalah* will apply.

TEXT: 73

73) وَبَـعْـدَ تَـجْـوِيْـــدِكَ لِلْـحُـرُوفِ

لاَبُـــدَّ مِـــنْ مَـعْـرِفَـةِ الْـــوُقُـــوفِ

TRANSLATION

And after your (study and application of) *tajwīd* to the letters, it is necessary (to have) the knowledge of *waqfs* . . . and starting.

VOCABULARY

تَـجْـوِيْـــدِكَ – your *tajwīd* i.e. your excellent pronunciation of the letters, from their *makhraj* together with its attributes.

لاَبُـــدَّ – it is necessary, unavoidable.

مَـعْـرِفَـةِ – knowledge.

الْـــوُقُـــوفِ – plural of الوَقْف.

EXPLANATION

After completing the study of تَجْوِيدُ الْـحُرُوفِ, which entails the study of the *makhārij* and the *ṣifāt* - *lāzimah* and *˘āriḏah* - the author embarks on explaining مَعْرِفَةُ الْـوُقُوفِ, the knowledge of *waqf*. Having skill regarding *waqf* is important because if the reciter does not possess

this ability, a stop in an incorrect place may distort the meaning, and at times even bear a meaning contrary to what Allah intends.

In the same manner that knowing where to stop and how to stop is important, it is also necessary that the reciter knows where to start from. If he starts in an incorrect place it may distort the meaning as well. Similarly, he also needs to have knowledge of how to start.

In this section the author concentrates on the place of stopping i.e. where to stop. In the chapter of the temporary *hamzah* (بَابُ هَمْزَةِ الْوَصْلِ), and making *waqf* while considering the last letter (بَابُ الْوَقْفِ عَلىٰ أَوَاخِرِ الْكَلِمِ), he discusses how *waqf* and *ibtidā`* should be made.

In line 7 the author mentions that the reciter should become an expert in 3 things:

1) *Tajwīd*
2) *Waqfs*
3) *Rasm* – how the *mushaf* was written by ˇUthmān ﵁

In this chapter he discusses *waqf* and in the following two chapters, the cut and joined compounds (بَابُ الْـمَقْطُوعِ وَالْـمَوْصُولِ), and the *tā`s* (بَابُ التَّاءَاتِ), he expounds upon *rasm*.

TEXT: 74

74) وَالِابْـتِـدَاءِ وَهْــيَ تُـقْــسَــمُ إِذَنْ

ثَــلَاثَــةً تَـــامٌ وَكَـــافٍ وَحَـــسَـــنْ

TRANSLATION

. . . And it (*waqfs*) is then divided into three: *tām, kāfī* and *hasan*.

VOCABULARY

الِابْـتِـدَاءِ – literally means the start. It is linked to the previous line i.e. to have knowledge of starting.

وَهْــيَ – refers to الوُقُوف before it.

تُـقْــسَــمُ – is divided.

إِذَنْ – then.

EXPLANATION

Waqf is divided into 3 types:
1) *Tām* – complete stop
2) *Kāfī* – a sufficient stop
3) *Hasan* – a sound/good stop

In the following lines, the author defines these *waqfs*.

TEXT: 75

75) وَهْـيَ لِمَا تَــمَّ فَــإِنْ لَـمْ يُـوجَــدِ
تَعَـلُّـقٌ - أَوْ كَانَ مَعْـنًى - فَابْـتَـدِي

TRANSLATION

These (aforementioned *waqfs*) are complete (in meaning). Then if no connection is found (to what is before it), or it is linked in meaning, then start (recitation from what follows).

VOCABULARY

وَهْـيَ – refers to *tām, kāfī* and *hasan* in the line before.

لِمَا تَــمَّ – when they (*tām, kāfī* and *hasan*) are complete i.e. the meaning is sound and not distorted.

فَــإِنْ – then if, so if.

لَـمْ يُـوجَــدِ – not found.

تَعَـلُّـقٌ – a link, connection.

أَوْ – or.

كَانَ – the pronoun in it refers to تَعَـلُّـقٌ before it.

مَعْـنًى – in meaning i.e. it is linked in meaning.

فَابْـتَـدِي – then start with what follows – فَابْتَدِي بِمَا بَعْدَهُ مُبَاشَرَةً.

EXPLANATION

What follows the place of *waqf* is either linked to what is before it or not. If it is linked, then it will be linked in meaning (مَعْنًى) or grammar (لَفْظًا).

In this line two of the three previously mentioned *waqfs* are explained.

If what follows the place of *waqf* has no link to what is before it, then this is *waqf tām* e.g. هُمُ الْـمُفْلِحُونَ ,وَلَا الضَّالِّينَ * بسم الله... ,مَالِكِ يَومِ الدِّينِ * إِيَّاكَ نَعْبُدُ إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * يٰأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ... ,* إِنَّ الَّذِينَ كَفَرُوا...

In all these examples, what follows the place of *waqf* has no link to what is before it, in meaning or grammar i.e. it is not linked to what is before it in meaning, nor grammar. This is what the author intends when he states: فَـإِنْ لَـمْ يُـوجَـدِ تَعَـلُّـقٌ - then if no connection/link is found.

If what follows the place of *waqf* is linked to what is before it in meaning (مَعْنًى), then this is *waqf kāfī* e.g. وَمِمَّا ,وَمَا أُنْزِلَ مِنْ قَبْلِكَ * وَبِالآخِرَةِ... وَالَّذِينَ أٰمَنُوا * وَمَا يَـخْدَعُونَ إِلَّا... ,هُدًى مِّنْ رَّبِّهِمْ * وَأُولَـٰئِكَ ,رَزَقْنَاهُمْ يُنْفِقُونَ * أُولَـٰئِكَ عَلَى.

In these examples, what follows the place of *waqf* is linked to what is before it in meaning only, and not in grammar. The author intends this when he states: أَوْ كَانَ مَعْـنًى - or it is linked in meaning.

At the end of this line the ruling regarding these two *waqfs* are given - it is allowed to continue recitation with what follows without going back and repeating. This is what the author intends when he states: فَابْتَدِي بِمَا بَعْدَهُ مُبَاشَرَةً; start recitation with what follows immediately i.e. there is no need to repeat from what is before the place of *waqf*.

In the beginning of the next line he gives the names of these two *waqfs* just explained.

TEXT: 76

76) فَالتَّـامُ فَالْكَـافِـي وَلَفْـظًـا فَامْنَعَـنْ

إِلَّا رُؤُوسَ الآيِ جَــوِّزْ فَالْـحَسَـنْ

TRANSLATION

Then (the first *waqf* is) *tām*, followed by (the second which is) *kāfī*. And if the link is in grammar, then prevent (starting recitation from what follows), except at the verse-ends, then allow it – thus (this is *waqf*) *h̲asan*.

VOCABULARY

التَّـامُ – literally means complete i.e. complete in the sense that it is not in meaning or in grammar.

الْكَـافِـي – literally means sufficient.

لَفْـظًـا – in this context it means that if it is linked in *laf<u>th</u>*, grammar – وَإِنْ كَانَ التَّعَلُّقُ لَفْظًا.

فَامْنَعَـنْ – the word is إمْنَعْ, with *nūn al-toukīd* attached to it. It means then stop or prevent i.e. prevent starting recitation from what follows – فَامْنَعَنْ عَنِ الْإِبْتِدَاءِ بِمَا بَعْدَهُ مُبَاشَرَةً.

إِلَّا – except.

رُؤُوسَ – it is the plural of الرَّأْس which means head.

الآيِ – it is the plural of آيَة which means verse here.

رُؤُوسَ الآيِ – refers to the verse-ends.

جَــوِّزْ – permit , allow i.e. allow starting recitation with what follows – جَوِّزْ الإِبْتِدِاءَ بِمَا بَعْدَهُ مُبَاشَرَةً.

الْـحَسَـنْ - literally means good or sound i.e. this stop is good or sound in that the meaning is not distorted.

EXPLANATION

If what follows the place of *waqf* is linked to what is before it in grammar (لَفْظًا) and the meaning that is given is sound, then this is *waqf h̲asan* e.g. أَنْعَمْتَ عَلَيْهِمْ ,اَلْـحَمْدُ لله رَبِّ الْعَالَـمِينَ * الرَّحْـمٰنِ الرَّحِيمِ... ,اَلْـحَمْدُ لله * وَيُقِيمُونَ الصَّلٰوةَ * وَمِمَّا رَزَقْنَاهُمْ... ,* غَيْرِ الْـمَغْضُوبِ...

In all these examples, what follows the place of *waqf* is linked to what is before it in grammar. This is what the author explains when he says: وَلَفْـظًـا, the link is in grammar.

It should be held in mind that if they are linked in grammar, they will automatically be linked in meaning.

The ruling regarding *waqf h̲asan* is that the reciter needs to repeat from before the place of *waqf* and will not be allowed to continue recitation from what follows. This is what Ibn al-Jazarī means when he states: فَامْنَعَـنْ. However, if *waqf h̲asan* is at the end of a verse, then it will be allowed to continue recitation from what follows. The author explains this in his statement: إِلَّا رُؤُوسَ الآيِ جَـوِّزْ; except at the verse-ends, then it is permitted i.e. permitted to continue recitation from what follows (the next verse).

TEXT: 77

٧٧) وَغَـيْـرُ مَـا تَـمَّ قَـبِـيْـحٌ وَلَـهُ

يُـوقَـفُ مُـضْـطَـرًّا وَيُـبْـدَا قَبْـلَـهُ

TRANSLATION

(And that passage) which is not complete, is *qabīh̲*. *Waqf* will be made upon it, if forced to do so, and *ibtidā`* will be made from before it (the *waqf qabīh̲*).

VOCABULARY:

غَـيْـرُ – not, except.

مَـا تَـمَّ – not complete.

قَـبِـيْــحٌ – disliked, undesirable.

لَــــهُ – for it. The pronoun refers to قَـبِـيْــحٌ before it.

يُـوقَــفُ – *waqf* will be made.

مُـضْـطَـرًّا – forced.

يُـبْـدَا – *ibtidā`* (start) will be made.

قَبْـلَــهُ – before it.

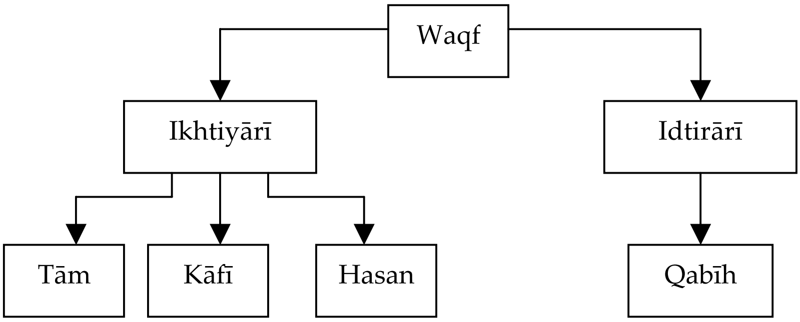
EXPLANATION

In the previous *waqf; tām, kāfī* and *h̲asan*, the meanings were sound. In this line the author explains that *waqf* is made in such a place where a complete meaning is not understood, or it distorts the meaning of the Qur`ān. This is known as *waqf qabīh̲* e.g. بِسْمِ* ,اِهْدِنَا الصِّرَاطَ* ,لاعِبِين* وَمَا بَيْنَهُمَا* ,وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ ,نَعْجَة* إِنَّ هٰذَا أَخِي لَهُ تِسْعُ وَتِسْعُونَ ,الَّذِينَ يَـحْمِلُونَ الْعَرْشَ* ,أَنَّهُمْ أَصْحَابُ النَّارِ ,لَئِنْ أَشْرَكْتُمْ ,إِنَّ اللهَ لَا يَسْتَحْيِي ,إِنَّ اللهّ لَا يَهْدِي لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُم.

In these examples, the meaning is either not understood, or is distorted. It is linked to what is before it in meaning and in grammar, the same as *waqf h̲asan*. The difference is that the meaning expressed is not good. Therefore Ibn al-Jazarī says that this type of *waqf* is only done if one is forced to do so due to lack of breath, sneezing, forgetting what comes next and so on. This is what he alludes to when he states: مُـضْـطَـرًّا. Thus, *waqf qabīh̲* is only done when it is *waqf id̲tirārī* i.e. a forced stop.

From this it is understood that *waqf tām, kāfī*, and *h̲asan* are *waqf ikhtiyārī* - the voluntary stop i.e. the reciter chooses where he wants to stop.

The *waqfs* as explained by Ibn al-Jazarī are as follows:



Even though the author considers that *waqf qabīh* is only made if its waqf *idtirārī*, scholars explain that during *waqf ikhtibārī* it may also be made.[98]

In this line the ruling for *waqf qabīh* is also given - to repeat from before the place of *waqf*. It is not allowed that the reciter continues from what follows during *waqf qabīh*. This is what the author means when he states: وَيُبْدَا قَبْلَهُ, *ibtidā`* will be made from what is before it.

Unlike *waqf* which may be *ikhtiyārī* and *idtirārī*, *ibtidā`* is only *ikhtiyārī* i.e. the reciter always has the option of choosing where to start from. Therefore, when starting, the reciter should choose an appropriate place to start from. In the same manner that *waqf* is divided into 4 - *tām, kāfī, hasan* and *qabīh* - scholars have also divided *ibtidā`* into 4:

1) *Tām – ibtidā`* is *tām* after *waqf tām*
2) *Kāfī – ibtidā`* is *kāfī* after *waqf kāfī*
3) *Hasan*
4) *Qabīh*

In the last two, the *waqf* may be *hasan* and *ibtidā`* from what follows *qabīh* e.g. يُخْرِجُونَ الرَّسُولَ – وَإِيَّاكُمْ – أَنْ تُؤْمِنُوا بِاللهِ or waqf may be *qabīh* and *ibtidā`* from what follows *hasan* e.g. لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ – وَلَئِنْ كَفَرْتُم – إِنَّ عَذَابِي لَشَدِيد.

[98] Refer to book one for explanation of *waqf ikhtibārī*.

TEXT: 78

78) وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْـفٍ يَجِـبْ

وَلاَ حَـرَامٌ غَـيْـرُ مَـا لَـــهُ سَــبَـبْ

Translation

And there is not in the Qur`ān any *waqf* which is compulsory, or unlawful, except that which has a reason.

Vocabulary

حَـرَامٌ – unlawful.

سَــبَـبْ – cause, reason.

Explanation

In this line the author explains that there is no *waqf* in the Qur`ān that is compulsory according to *sharī˘ah* – that is, if it is not made, the reciter will be considered a sinner. Similarly, there is no *waqf* in the Qur`ān which is unlawful by *sharī˘ah*, which if made, an individual will be a sinner.

However, certain reasons may result in that *waqf* being unlawful – such as one who understands the meaning of what he is reading and purposely, or in jest, stops on a place to distort the meaning e.g. وَمَا مِنْ إِلٰه, إِنِّي كَفَرْتُ, and so on.

Thus when teachers tell their students to stop at a particular place, or go through, it means that it is better or good to stop or continue at that particular place according to their understanding, and not necessarily that it is compulsory or unlawful for the student to stop or continue.

بَابُ الـمَقْطُوعِ والـمَوْصُولِ

TEXT: 79

٧٩) وَاعْـرِفْ لِمَقْطُـوعٍ وَمَـوْصُـولٍ وَتَـا

فِـي الْمُصْحَـفِ الإِمَـامِ فِيمَـا قَـدْ أَتَـى

TRANSLATION

And know the cut and the joined (compounds), as well as the *tā`* as it appears in the canonical *ma<u>s</u>ā<u>h</u>if*.

VOCABULARY

وَاعْـرِفْ – and know.

اَلْـمَقْطُوْع – It refers to a cut compound i.e. those compounds which are written as separated e.g. بِئْسَ مَا ، أَنْ لَا ، كَيْ لَا.

اَلْـمَوْصُوْل – It refers to joined compounds i.e. those compounds which are written together e.g. بِئْسَمَا ، أَلَّا ، كَيْلَا.

وَتَا - Refers to a ت which appears on a singular noun being indicative of something which is feminine.

Therefore أَنْبَتَتْ (verb), مُسْلِمَات (plural) and others are excluded. It is at times written as a "round/closed *tā`*" (ة) and at times as a "flat/open *tā`*" (ت).

مُصْحَفِ الْإِمَامِ – Refers to the various *ma<u>s</u>ā<u>h</u>if* scripted by ˇUthmān and dispatched to the Islamic lands. Mullā ˇAli al-Qārī, in following *Sheikh al-Islām* Zakariyyā al-An<u>s</u>ārī[99], suggests that it refers to the personal

[99] Zakariyyā ibn Mu<u>h</u>ammad ibn A<u>h</u>mad ibn Zakariyyā al-An<u>s</u>ārī. He was born in 826 A.H./1423 C.E. His written works are numerous and in many diverse fields. During his time he had the highest *sanads*, while every one vied to transmit from him. His student Ibn <u>H</u>ajar al-Haytamī mentions that during that period no scholar could be found except that they transmitted from him, either directly or indirectly. His teachers include the great *mu<u>h</u>addith* Ibn <u>H</u>ajar al-ˇAsqalānī. He read the seven *qirā`āt* to Sheikh Ri<u>d</u>wān al-ˇUqbī. The ten *qirā`āt* he read to Sheikh Nuwayrī. His students include Nā<u>s</u>ir al-Dīn al-<u>T</u>ablāwī and his son Yūsuf. He died in 925

mushaf of ˘Uthmān ﷺ.[100] However, by reading this chapter it is clear that more than one *mushaf* is being referred to since Ibn al-Jazarī mentions difference of opinion (*ikhtilāf*) which is not possible if only one *mushaf* is being considered. Another reason why it refers to all the *masāhif* dispatched by ˘Uthmān ﷺ is that in the science of *rasm* (the manner in which ˘Uthmān ﷺ and the *Sahābah* ﷺ wrote the various *masāhif*) all the *masāhif* are considered and not his personal *mushaf* alone.

فِيمَا – in that which.

أَتَى – come, appear.

EXPLANATION

This chapter is brought after the chapter of *waqf* because of its close relationship with *waqf*. If *waqf* is being made on *maqtū˘*, *mousūl* or the round (ة) or flat *tā`* (ت), the reciter needs to have knowledge of how it is written to be able to stop correctly. Generally *waqf* is not made upon these words but is allowed if *waqf idtirārī* or *waqf ikhtibārī* is being made.

In the following lines the author explains 25 words in the Qur`ān which are written as either *maqtū˘* or *mousūl*.

TEXT: 80

80) فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ أَنْ لَّا

مَعْ مَلْجَأَ وَلَا إِلَهَ إِلَّا

TRANSLATION

So cut أَنْ لَّا in ten words…

A.H./1519 C.E. and was buried near the grave of Imam al-Shāfi˘ī. See *Imtā˘ al-Fudalā`* Vol. 2 pg. 555.

100 *Al-Minah al-Fikriyyah* pg. 284, *Al-Daqā`iq al-Muhkamah* pg. 59.

VOCABULARY

فَاقْـطَـعْ – so cut.

عَـشْـرِ كَـلِـمَـاتٍ – ten words.

EXPLANATION

1 - أَنْ لَّا

The compound أَنْ لَّا is cut in 10 places. Two are mentioned in the rest of this verse:

1) مَلْجَأً – *Toubah*, 118

وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا **أَنْ لا مَلْجَأَ** مِنْ اللهِ إِلاَّ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللهَ هُوَ التَّوَّابُ الرَّحِيمُ (118)

2) وَلَا إِلَٰهَ إِلَّا – *Hūd*, 14

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللهِ **وَأَنْ لا إِلَهَ إِلاَّ** هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ (14)

TEXT: 81

81) وَتَعْـبُـدُوا يَاسِـيـنَ ثَانِـي هُـودَ لَا

يُشْرِكْنَ تُشْـرِكْ يَدْخُلَنْ تَعْلُـوْا عَلَـى

EXPLANATION

Another six places are mentioned in this verse:

3) وَتَعْبُدُوا يٰسِيْنَ – *Yāsīn*, 60

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ **أَنْ لا تَعْبُدُوا** الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (60)

4) ثَانِي هُوْدَ – *Hūd*, 26

أَنْ لا تَعْبُدُوا إِلاَّ اللهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ (26)

The second place in *Sūrah Hūd* is particularly mentioned to exclude the first place in which all agree that it is written as *mouṣūl*:

الٓـرٰ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ (1) **أَلاَّ تَعْبُدُوا** إِلاَّ اللهَ

5) لَا يُشْرِكْنَ – *Mumtahinah*, 12

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْـمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى **أَنْ لا يُشْرِكْنَ** بِاللهِ شَيْئاً وَلا يَسْرِقْنَ وَلا يَزْنِينَ وَلا يَقْتُلْنَ أَوْلادَهُنَّ وَلا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَـهُنَّ اللهَ إِنَّ اللهَ غَفُورٌ رَحِيمٌ (12)

6) تُشْرِكْ – *Hajj*, 26

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ **أَنْ لا تُشْرِكْ** بِي شَيْئاً وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (26)

7) يَدْخُلَنْ – *Nūn*, 24

فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ (23) **أَنْ لا يَدْخُلَنَّهَا** الْيَوْمَ عَلَيْكُمْ مِسْكِينٌ (24)

8) تَعْلُوا عَلٰى – *Al-Dukhān*, 19

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (18) **وَأَنْ لا تَعْلُوا عَلَى** اللهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ (19)

Ibn al-Jazarī particularly mentions عَلٰى to exclude أَلَّا تَعْلُوْا عَلَيَّ which comes in *Sūrah al-Naml*. In *Sūrah al-Naml* all agree that it will be written as *mousūl*:

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ (30) **أَلاَّ تَعْلُوا عَلَيَّ** وَأْتُونِي مُسْلِمِينَ (31)

TEXT: 82

82) أَن لَّا يَقُـولُـوا لَا أَقُــــولَ إِن مَّــا

بِالرَّعْـدِ وَالْمَفْتُـوحَ صِـلْ وَعَـن مَّــا

83) نُهُوا اقْطَعُـوا . . .

VOCABULARY

صِـلْ – join.

EXPLANATION

The final two places of أَنْ لَّا are mentioned in this line:

9) أَنْ لَّا يَّقُوْلُوْا – *Al-A˘rāf*, 169

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ **أَنْ لا يَقُولُوا** عَلَى اللهِ إِلاَّ الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالدَّارُ الآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلا تَعْقِلُونَ (169)

10) لَا أَقُوْلَ – *Al-A˘rāf*, 105

حَقِيقٌ عَلَى **أَنْ لا أَقُولَ** عَلَى اللهِ إِلاَّ الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ (105)

Ibn al-Jazarī does not mention it here but does so in the *Nashr* and says that in *Sūrah al-Ambiyā`* the *qurrā`* have difference of opinion:[101]

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ **أَنْ لا إِلَهَ** إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ (87)

Al-Dānī[102] only mentions the 10 places in which it will be *maqṯū˘*.[103] Al-Shāṯibī mentions the place in *Sūrah al-Ambiyā`* also.[104]

In all the remaining places where أَنْ لَّا appears in the Qur`ān, it will be written as *mouṣūl*.

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[101] *Al-Nashr* Vol.2 pg. 148

[102] Abū ˘Amr ˘Uthmān ibn Sa˘īd ibn ˘Uthmān ibn Sa˘īd ibn ˘Umar al-Dānī. He was born in Spain in 371 A.H./982 C.E. and traveled extensively in search of knowledge. He had many teachers, the most well known being Sheikh Abū al-H̲asan Ṯāhir ibn Ghalbūn and Abū al-Fath̲ Fāris ibn Ah̲mad. His students include Abū Dāwūd Sulaymān ibn Najāh̲ and Makkī ibn Abī Ṯālib. His literary works include *Jāmi˘ al-Bayān, al-Taysīr*, both discussing the seven *qirā`āt* and *al-Muqni˘,* in *rasm*. Abū ˘Amr would say: "I never saw anything except that I wrote it, and I never wrote anything except that I memorized it, and whatever I memorized, I never forgot." He died in 444 A.H./1052 C.E. Check *Ma˘rifah al-Qurrā` al-Kibār* Vol. 1 og. 406. *Ghāyah al-Nihāyah* Vol. 1 pg. 503.

[103] *Al-Muqni˘* pg. 73-74

[104] *˘Aqīlah Atrāb al-Qaṣā`id*

2 - إِنْ مَّا

إِنْ مَّا بِالرَّعْدِ – The *qurrā`* agree that it will be *maqṯūˇ* in *Sūrah al-Raˇd*:

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلاغُ وَعَلَيْنَا الْحِسَابُ (40)

Wherever else it appears in the Qur`ān it will be *mouṣūl*.

The compound إِمَّا consists of إِنْ شَرْطِيَّة (إِنْ which denote a condition) and مَا زَائِدَة (مَا which is additional). Thus إِمَّا which symbolizes a joining/coupling (عَطْف) is excluded. The latter is not a compound at all and therefore will not be allowed to be written as *maqṯūˇ* but will always be as *mouṣūl*.

I<u>th</u>-hār A<u>h</u>mad al-Thānawī explains that an easy way to differentiate between the two is that the first will be followed by a ف whereas the latter will be followed by a إِمَّا e.g. فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً ، يٰمُوْسٰى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُوْنَ ، إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوْبُ عَلَيْهِم etc.[105]

3 – أَمْ مَّا

وَالْـمَفْتُـوْحَ صِلْ – Before this إِمَّا was discussed, here أَمَّا is deliberated. It is written as *mouṣūl* wherever it comes in the Qur`ān, which is 4 places, twice in *Sūrah al-Anˇām* and twice in *Sūrah al-Naml*:

قُلْ آالذَّكَرَيْنِ حَرَّمَ أَمِ الأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنْثَـيَيْنِ نَبِّئُونِي بِعِلْمٍ إِنْ كُنتُمْ صَادِقِينَ (143)

قُلْ آالذَّكَرَيْنِ حَرَّمَ أَمِ الأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنْثَيَيْنِ أَمْ كُنتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللهِ كَذِباً لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ (144)

قُلِ الْحَمْدُ للهِ وَسَلامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى آاللهُ خَيْرٌ أَمَّا يُشْرِكُونَ (59)

حَتَّى إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْماً أَمَّاذَا كُنتُمْ تَعْمَلُونَ (84)

The first part of this compound consists of أَمْ which appears for عَطْف (joining) and will come after *hamzah istifhām* (the *hamzah* used when

[105] *Al-Jawāhir al-Naqiyyah* pg. 223

asking a question). The second part consists of مَا مَوْصُولَة (definite conjunctive pronoun *mā*).

It is worthy of note that the particle أَمَّا which is indicative of a condition is not intended here since it is not a compound and therefore has no place in this chapter. A simple manner to differentiate between the two is that the first always appears as a question and is not followed by a ف whereas the latter indicates a condition and is followed by a ف e.g. . . . فَأَمَّاالَّذِينَ شَقُوا فَفِي النَّارِ, . . . فَأَمَّاالَّذِينَ آمَنُوا فَيَعْلَمُونَ, فَأَمَّاالَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ . . . .

Previous to this the author explained إِمَّا which consists of إِنْ شَرْطِيَّة and مَا زَائِدَة. Immediately thereafter he explains أَمَّا. It gives the impression that this compound consists of أَنْ which is followed by مَا زَائِدَة, whereas nowhere in the Arabic language is أَنْ followed by مَا زَائِدَة. Many have made this incorrect interpretation including Abū Bakr Ibn al-Jazarī and Ṯāsh Kubrī Zādah.

4 - عَنْ مَّا

وَعَنْ مَّا نُهُوْا اقْطَعُوا – The compound consists of عَنْ which is *jārrah* and مَا مَوْصُوْلَة. It is *maqṯūˇ* in one place, *Sūrah al-Aˇrāf*:

فَلَمَّا عَتَوْا **عَنْ مَا** نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (166)

In all the remaining places it will be *mouṣūl* whether the مَا is زَائِدَة e.g. عَمَّا قَلِيْلٍ , مَوْصُوْلَة e.g. عَمَّا تَعْمَلُون or اِسْتِفْهَامِيَّة e.g. عَمَّ يَتَسَاءَلُوْن . When it is اِسْتِفْهَامِيَّة the *alif* after the *mīm* of مَا is dropped as in the last example.

TEXT: 83

٨٣) ... مِن مَّـا بِرُومٍ وَالنِّسَـا

خُـلْـفُ المُنَافِـقِـيـنَ أَم مَّـــنْ أَسَّـسَـا

VOCABULARY

خُـلْـفُ – with difference of opinion.

EXPLANATION

The explanation in this line is still linked to the command given previously اقْطَعُوا; thus the following words should also be cut:

5 - مِنْ مَّا

It is cut (*maqṯūˇ*) in 2 places:

1) بِـرُوْمٍ – In *Sūrah al-Rūm*, 28

﴿ ضَرَبَ لَكُمْ مَثَلاً مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ **مِنْ مَا** مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْقِلُونَ (28) ﴾

2) وَالنِّسَا – In *Sūrah al-Nisā`*, 25

﴿ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنكِحَ الْـمُحْصَنَاتِ الْـمُؤْمِنَاتِ **فَمِنْ مَا** مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمْ الْـمُؤْمِنَاتِ وَاللهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْـمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْـمُحْصَنَاتِ مِنْ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ (25) ﴾

مِنْ مَّا comes a total of 14 times in *Sūrah al-Nisā`*. The author has not specified which one in particular. Since the word مَلَكَتْ is shared in both *Sūrah al-Nisā`* and *Sūrah Rūm*, some scholars have suggested instead:

... مِن مَّـا مَـلَـكْ رُومِ النِّسَـا

With this adaptation of the verse it clarifies which place is intended in *Sūrah al-Nisā`*.[106]

– خُلْفُ الْـمُنَافِقِيْنَ

In *Sūrah al-Munāfiqūn*, verse 10 there is *khulf* (difference of opinion) i.e. it can be written as *mousūl* or as *maqtūˇ*.

﴿ وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْـمَوْتُ فَيَقُولَ رَبِّ لَوْلا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ (١٠) ﴾

In *al-Muqniˇ*, Abū ˇAmr al-Dānī mentions that Muhammad ibn ˇĪsā transmits the place in *Sūrah al-Munāfiqūn* to be *maqtūˇ* but in another chapter he (al-Dānī) mentions it as *mousūl*.[107] In this manner he has indicated towards the difference of opinion in *Sūrah al-Munāfiqūn*. Writing it as *maqtūˇ* is preferred.[108]

In the remaining places it will be written as *mousūl*.

If مِنْ comes before another noun then it will be written as *maqtūˇ* e.g. مِنْ مَّالٍ وَبَنِيْنَ ، مِنْ مَّآءٍ مَّهِيْن ، مِنْ مَّارِجٍ مِّنْ نَّار. If it appears before another particle or مَنْ مَوْصُوْلَة it will be *mousūl* e.g. مِمَّنْ كَتَمَ ، مِنْهُ ، مِنْهُم ، مِمَّ خُلِق. The difference being that when joined to a pronoun the *nūn* of مِنْ will be written and when attached to مَنْ or مَا it will not be written due to *idghām*. When joined to مَا اِسْتِفْهَامِيَّة the *alif* after the *mīm* will be dropped as in مِمَّ خُلِق.[109]

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[106] Check *Hawāshī al-Mufhimah* by Abū Bakr ibn al-Jazarī with editing by Sheikh Farghalī ˇArbāwī, pg. 62. Also check commentary on the *Jazariyyah* by ˇAbd al-Dā`im al-Azharī where he mentions what he read to Ibn al-Jazarī and the adaptation of the verse, pg. 210.

[107] *Al-Muqniˇ*, chapter of *maqtūˇ* and *mousūl* pg. 74 and the chapter in which there is differences between the *masāhif* in regards to *ithbāt* (adding) and *hadhaf* (dropping) pg. 102.

[108] *Samīr al-Tālibīn* pg. 67.

[109] *Al-Muqniˇ* pg. 74, *Al-Jawāhir al-Naqiyyah* pg. 225-226.

6 – أَمْ مَّنْ

This is also attached to the previous command of being *maqṯū˘*.
It is cut in 4 places:
1) أَمْ مَّنْ أَسَّـسَا – *Sūrah al-Toubah,* 109

﴿ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللهِ وَرِضْوَانٍ خَيْرٌ **أَمْ مَنْ أَسَّسَ** بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٠٩) ﴾

The other 3 places are explained in the next line.

TEXT: 84

٨٤) فُصِّلَـتِ النِّسَـا وَذِبْحٍ حَـيْـثُ مَــا
وَأَن لَّـمِ الْمَفْـتُـوحَ كَـسْـرُ إِنَّ مَــا

٨٥) الانْـعَـامَ . . .

EXPLANATION

2) فُصِّلَتِ – *Sūrah Fussīlat* or *Hā Mīm Sajdah,* 40

﴿ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ **أَمْ مَنْ** يَأْتِي آمِناً يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٤٠) ﴾

3) النِّسَا – *Sūrah al-Nisā`,* 109

﴿هَاأَنْتُمْ هَؤُلاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ **أَمْ مَنْ** يَكُونُ عَلَيْهِمْ وَكِيلاً (١٠٩) ﴾

4) وَذِبْحٍ – referring to *Sūrah al-Sāffāt* because of the verse وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ, verse 11

﴿ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقاً **أَمْ مَنْ** خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لازِبٍ (١١) ﴾

In the remaining places besides these 4 it will be *mousūl*.

7 – حَيْثُ مَا

حَيْثُ مَا – It is still attached to the previous command that it should be *maqṯūˇ*. It only appears in 2 places of *Sūrah al-Baqarah,* verses 144 and 150. In both places it will be *maqṯūˇ*.

﴿وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

8 – أَنْ لَّمْ

The لَمْ after أَنْ is *lam jāzimah* (gives the verb following it a *jazm*). Still being attached to the command before it, it will be *maqṯūˇ* wherever it appears in the Qur`ān.

إِنْ لَمْ will be explained later.

9 – إِنَّ مَا

TEXT: 85

٨٥) الانْـعَـامَ وَالمَـفْـتُـوحَ يَدْعُـونَ مَـعَـا
وَخُـلْـفُ الانْـفَـالِ وَنَـحْـلٍ وَقَـعَـا

EXPLANATION

الاَنْعَامَ . . . إِنَّ مَا – إِنَّ مَا in *Sūrah al-Anˇām,* 134 will be *maqṯūˇ*:

إِنَّ مَا تُوعَدُونَ لآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ (134)

In the second part of the line Ibn al-Jazarī mentions that there is *khulf* (*ikhtilāf*) in *Sūrah al-Naẖl*, verse 95:

وَلا تَشْتَرُوا بِعَهْدِ اللهِ ثَمَناً قَلِيلاً إِنَّمَا عِنْدَ اللهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنتُمْ تَعْلَمُونَ (95)

Al-Shāṯibī and Abū ˇAmr al-Dānī do not mention the *ikhtilāf* in *Sūrah al-Naẖl* at all.[110] Therefore, the fact that it is *mouṣūl* is better known (أَشْهُر) and practiced upon.

[110] *Al-Muqniˇ* pg. 78, *Al-Wasīlah* pg. 422

The compound إِنَّ مَا appears 6 times in *Sūrah al-An˘ām*:

1) قُلْ **إِنَّمَا** هُوَ إِلَهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِمَّا تُشْرِكُونَ (19)

2) **إِنَّمَا** يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْـمَوْتَى يَبْعَثُهُمُ اللهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ (36)

3) قُلْ **إِنَّمَا** الآيَاتُ عِنْدَ اللهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لا يُؤْمِنُونَ (109)

4) **إِنَّ مَا** تُوعَدُونَ لآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ (134)

5) أَنْ تَقُولُوا **إِنَّمَا** أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ (156)

6) **إِنَّمَا** أَمْرُهُمْ إِلَى اللهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ (159)

The obvious question is to which one does Ibn al-Jazarī refer to since he has not specified it? An answer given by I<u>th</u>-hār A<u>h</u>mad al-Thanawī is that in only one of these 6 places the مَا is مَوْصُوْلَة i.e. the place where it is *maq<u>t</u>ū˘*. This is the one intended since the مَا mentioned previously in عَمَّا نُهُوا ، مِنْ مَّا بِرُوْمٍ ، حَيْثُ مَا are all مَا مَوْصُوْلَة. In the remaining 5 places, the مَا is مَا كَافَّة (hindering *mā*) which is always written as *mou<u>s</u>ūl*.[111] Allah knows best.

10 – أَنَّـمَا

وَالْـمَفْتُوْحَ – Before this Ibn al-Jazarī discussed إِنَّـمَا (with a *kasrah* on the *hamzah*). Thus when he says وَالْـمَفْتُوْحَ he intends the very compound but with a *fat<u>h</u>ah* on the *hamzah* i.e. أَنَّـمَا.

يَدْعُوْنَ – when أَنَّـمَا appears with يَدْعُوْنَ it will be *maq<u>t</u>ū˘*, which is in 2 places:

1) *Sūrah al-<u>H</u>ajj*, 62

ذَلِكَ بِأَنَّ اللهَ هُوَ الْحَقُّ **وَأَنَّ مَا يَدْعُونَ** مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللهَ هُوَ الْعَلِيُّ الْكَبِيرُ (62)

2) *Sūrah Luqmān*, 30

ذَلِكَ بِأَنَّ اللهَ هُوَ الْحَقُّ **وَأَنَّ مَا يَدْعُونَ** مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللهَ هُوَ الْعَلِيُّ الْكَبِيرُ (30)

111 *Al-Jawāhir al-Naqiyyah* pg. 227-228

مَعًا - refers to the 2 places where it is *maqṯūʿ*.

وَخُلْفُ الاَنْفَالِ وَنَحْلٍ وَقَعَا - There is *ikhtilāf* (difference of opinion) as regards *Sūrah al-Anfāl* and *Sūrah al-Na<u>h</u>l*.

The difference in *Sūrah al-Na<u>h</u>l* has been examined already. The difference in *Sūrah an-Anfāl* is in verse 41:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ للهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْـمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنتُمْ آمَنْتُمْ بِاللهِ وَمَا أَنزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (41)

In both places *mou<u>s</u>ūl* is better known and practiced upon.

The same question raised previously may be raised here: why did Ibn al-Jazarī not specify which أَنَّـمَا in *Sūrah al-Anfāl* and which إِنَّـمَا in *Sūrah al-Na<u>h</u>l* as it appears more than once in both the *sūrahs*? Al-Qārī states that إِنَّـمَا in fact comes 8 times in *Sūrah al-Na<u>h</u>l*. I<u>th</u>-hār A<u>h</u>mad has counted 9 instead of 8:[112]

1) إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ (40)

2) وَقَالَ اللهُ لا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ (51)

3) إِنَّمَا يَبْلُوكُمُ اللهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (92)

4) إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ (100)

5) وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لا يَعْلَمُونَ (101)

6) وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ (103)

7) إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لا يُؤْمِنُونَ بِآيَاتِ اللهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ (105)

8) إِنَّمَا حَرَّمَ عَلَيْكُمُ الْـمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلا عَادٍ فَإِنَّ اللهَ غَفُورٌ رَحِيمٌ (115)

9) إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (124)

[112] *Al-Jawāhir al-Naqiyyah* pg. 228-229. *Mina<u>h</u> al-Fikriyyah* pg. 298.

In *Sūrah al-Anfāl* أَنَّـمَا appears another time in verse 28:

وَاعْلَمُوا **أَنَّمَا** أَمْوَالُكُمْ وَأَوْلادُكُمْ فِتْنَةٌ وَأَنَّ اللهَ عِنْدَهُ أَجْرٌ عَظِيمٌ (28)

Al-Qārī has attempted to answer stating that Ibn al-Jazarī intends that إِنَّـمَا which is followed by a nominal sentence (جُـمْلَة اِسْمِيَّة). It is clear that this answer is not sufficient considering that it is followed in more than one place by a nominal sentence.

Ith–hār Ahmad answers stating that مَا is intended which is followed by مَوْصُوْلَة. In the remaining places مَا is كَافَّة. Allah knows best.[113]

TEXT: 86

86) **وَكُـلِّ مَـا سَـأَلْـتُـمُـوهُ وَاخْـتُـلِـفْ**

رُدُّوا كَذَا قُلْ بِئْسَمَا وَالْوَصْلُ صِـفْ

87) **خَلَفْتُمُونِي وَاشْتَـرَوْا . . .**

VOCABULARY

وَاخْـتُـلِـفْ – there is difference of opinion (*ikhtilāf*).

صِـفْ – describe.

EXPLANATION

11 - كُلِّ مَا

وَكُلِّ مَا سَأَلْتُمُوْهُ – It is still attached to the previous command that it should be *maqtū˘*. Thus, in *Sūrah Ibrāhīm* it is *maqtū˘*:

وَآتَاكُمْ مِنْ **كُلِّ مَا سَأَلْتُمُوهُ** وَإِنْ تَعُدُّوا نِعْمَةَ اللهِ لا تُحْصُوهَا إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ (34)

وَاخْتُلِفْ ✻ رُدُّوا – In *Sūrah al-Nisā`*, verse 91 there is *ikhtilāf*:

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ **كُلَّ مَا رُدُّوا** إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُوْلَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَاناً مُبِيناً(91)

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113 *Al-Jawāhir al-Naqiyyah* pg. 229-230

Ibn al-Jazarī only mentions this one place in which there is *ikhtilāf*. However, in the *Nashr* he mentions another 3 places in which *ikhtilāf* exists:

1) *Sūrah al-A˘rāf*, 38:

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالإِنسِ فِي النَّارِ **كُلَّمَا** دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعاً قَالَتْ أُخْرَاهُمْ لأُولاهُمْ رَبَّنَا هَؤُلاءِ أَضَلُّونَا فَآتِهِمْ عَذَاباً ضِعْفاً مِنْ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَكِنْ لا تَعْلَمُونَ (38)

2) *Sūrah al-Mu`minūn*, 44:

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى **كُلَّ مَا** جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضاً وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْداً لِقَوْمٍ لا يُؤْمِنُونَ (44)

3) *Sūrah al-Mulk*, 8:

تَكَادُ تَمَيَّزُ مِنْ الْغَيْظِ **كُلَّمَا** أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (8)

In all the remaining places besides the 4 above it is written as *mouṣūl*.

The question raised here is why did Ibn al-Jazarī not mention these 3 places of *ikhtilāf* in his *Muqaddimah* when he has done so in his *Nashr*? Another question asked is what is given preference to in these compounds, *mouṣūl* or *maqṭū˘*?

Al-Qārī states his surprise and reproaches Ibn al-Jazarī for his short-sightedness and negligence in omitting them. He then presents his own line in which he mentions these 3 places:[114]

وَجَاءَ أُمَّـةً وَأُلْـقِيَ دَخَلَتْ * فِي وَصْلِهَا وَقَطْعِهَا اخْتَلَفَتْ

Ṯāsh Kubrī Zādah has tried to answer Ibn al-Jazarī's omission and mentions that he excluded them since they are so well known amongst scholars. Al-Qārī has rebuked him for such a flimsy answer and labels it as unfulfilling (بَارِد).

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[114] *Al-Minaḥ al-Fikriyyah* pg. 299

I<u>th</u>-hār A<u>h</u>mad al-Thanawī has attempted to explain why Ibn al-Jazarī has not mentioned the remaining 3 places. He argues that in *Sūrah al-Nisā`* the *ikhtilāf* mentioned is equal since no preference (*tarjī<u>h</u>*) is given to them being *mou<u>s</u>ūl* or *maq<u>t</u>ū˘*. In contrast, though *ikhtilāf* exists in the remaining 3, preference is given to them either being *mou<u>s</u>ūl* or *maq<u>t</u>ū˘*. In support of his argument he quotes Ibn al-Jazarī:

(وَكُلَّ مَا) كُتِبَ مَفْصُوْلًا فِي مَوْضِعٍ وَاحِدٍ وَهُوَ (مِنْ كُلِّ مَا سَأَلْتُمُوْهُ) فِي إِبْرَاهِيْم. وَاخْتُلِفَ فِي (كُلَّ مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيْهَا) فِي النِّسَاءِ فَفِي بَعْضِ الْـمَصَاحِفِ مَفْصُوْلٌ وَفِي بَعْضِهَا مَوْصُوْلٌ. وَكُتِبَ فِي بَعْضِهَا أَيْضًا (كُلَّ مَا دَخَلَتْ أُمَّةٌ) فِي الْأَعْرَافِ (وَكُلَّ مَا جَاءَ أُمَّةٌ) فِي الْـمُؤْمِنِيْنَ (وَكُلَّ مَا أُلْقِيَ فِيْهَا) فِي تَبَارَكَ وَالْـمَشْهُوْرُ الْوَصْلُ.

> "(وَكُلَّ مَا) is written as *mafs<u>ū</u>l* in one place which is (مِنْ كُلِّ مَا سَأَلْتُمُوْهُ) in *Ibrāhīm*. There is difference as regards (كُلَّ مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيْهَا) in *al-Nisā`*, for in some of the *ma<u>s</u>ā<u>h</u>if* it is *maf<u>s</u>ūl* and in some of them it is *mou<u>s</u>ūl*. And it has also been written in some of them (كُلَّ مَا دَخَلَتْ أُمَّةٌ) in *al-A˘rāf*, (وَكُلَّ مَا جَاءَ أُمَّةٌ) in *al-Mu`iminīn* and (وَكُلَّ مَا أُلْقِيَ فِيْهَا) in *Tabārak*. And what is well known (in them) is *wa<u>s</u>l*."[115]

According to Al-Thanawī, Ibn al-Jazarī's final statement - (وَالْـمَشْهُوْرُ الْوَصْلُ) - And what is well known (in them) is *wa<u>s</u>l* - refers to the last 3 places and not to *Sūrah al-Nisā`*.

In rebutting Thānawī's quote of Ibn al-Jazarī it might be stated that this is his interpretation of the text. Other scholars like ˘Abu al-Fattā<u>h</u> al-Mir<u>s</u>afī has interpreted the *wa<u>s</u>l* to refer to all the places of *ikhtilāf* and not just to *Sūrah al-Nisā`*.[116]

In further support Thānawī quotes Shā<u>t</u>ibī:

وَقُلْ آتَاكُمْ مِنْ كُلِّ مَا قَطَعُوا ❋ وَالْـخُلْفُ فِي كُلَّ مَا رُدُّوا فَشَا خَبَرَا
وَكُلَّ مَا أُلْقِيَ اسْمَعْ كُلَّ مَا دَخَلَتْ ❋ وَكُلَّ مَا جَاءَ عَنْ خُلْفٍ يَـلِـيْ وُقُرَا

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115 *Al-Nashr*, Vol. 2 pg. 149
116 *Hidāyah al-Qāri`* Vol. 2 pg. 431

And say كُلِّ مَا آتَاكُمْ مِنْ is cut, whilst there is difference in كُلَّ مَا رُدُّوا

which news (خَبَرَ) is famous.

And listen: the difference in كُلَّ مَا دَخَلَتْ ,وَكُلَّ مَا أُلْقِيَ, and وَكُلَّ مَا جَاءَ has

been supported by dignified scholars.[117]

He explains that فَشَا خَبَرَا indicates that this report (خَبَرَ) is renown and widespread. Thereafter does Shāṯibī only state the remaining 3 places in which there is *ikhtilāf*.

In response to this it could be said that فَشَا خَبَرَا is merely to complete the verse in measure with its *qāfiyah* (rhyme-scheme). It could also be said that in the remaining 3 places Shāṯibī states يَـلِـيْ وُقُرَا - most dignified and honoured scholars have also accepted this *ikhtilāf*. Thus whether the one is more famous (فَشَا خَبَرَا), the other *ikhtilāf* has been mentioned by dignified experts (يَـلِـيْ وُقُرَا) and does not give Ibn al-Jazarī enough reason to omit them from his *Muqaddimah*. In this light, Al-Bannā`,[118] Makkī Naṣr al-Jurāysī,[119]

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[117] *Al-ˇAqīlah*, *Al-Wasīlah*, pg. 428, *Talkhīṣ al-Fawā`id wa Taqrīb al-Mutabāˇid* pg. 92

[118] Aẖmad ibn Muẖammad ibn Aẖmad ibn ˇAbd al-Ghaniyy al-Dimyāṯī, better known as Aẖmad al-Bannā` al-Dimyāṯī. After memorizing the Qur`ān, he studied and mastered the seven and ten *qirā`āt*. He later traveled to Cairo and studied many sciences at the hands of numerous scholars. Amongst other places that he traveled to in search of knowledge were Hijāz and Yemen, eventually settling in Medina towards the end of his life. His teachers include ˇAli al-Shabrāmallisī and Sulṯān al-Mazzāẖī while his students would count Aẖmad al-Asqāṯī and Abū al-Nūr al-Dimyāṯī. His written works include *Ithāf Fuḏalā` al-Bashr* discussing the fourteen *qirā`āt*. He died in Medinah on 3 *Muẖarram*, 1117 A.H./27 April 1705 C.E. and was buried in Baqīˇ. See *Imtāˇ al-Fuḏalā`* Vol. 1 pg. 40.

[119] Muẖammad Makkī Naṣr al-Juraysī. This brilliant scholar was the imam of Masjid al-Zāhid in Cairo. He penned one of the most outstanding works on *tajwīd*, *Nihāyah al-Qoul al-Mufīd fī ˇIlm al-Tajwīd*. It is considered a great contribution to the legacy of *tajwīd*. His teachers in *qirā`āt* are Aẖmad al-Durrī al-Tihāmī and Sheikh al-Mutawallī. His date of demise is uncertain, though it is mentioned that he was still alive in 1307 A.H./1890 C.E. Others say he died in 1322 A.H./1904 C.E. Allah knows best. See *Imtāˇ Fuḏalā`* Vol. 4 pg. 517.

as well as Sakhāwī's[120] explanation of these 2 lines also gives equal status to all these places of *ikhtilāf*.[121]

Furthemore, Thānawī states that Al-Dānī only mentions the *ikhtilāf* in *Sūrah al-Nisā`*. Therefore in following suit with al-Dānī, Ibn al-Jazarī only mentions *Sūrah al-Nisā`*. In response, al-Dānī only mentions *Sūrah al-Nisā`* in his chapter of *maqṯūˇ* and *mouṣūl*. However, in the chapter in which he discusses the *ikhtilāf* of the *maṣāḫif* as regards words which are dropped and added, he mentions the remaining 3 places.[122]

Ḏabbāˇ[123] and

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[120] ˇAli ibn Muḫammad ibn ˇAbd al-Ṣamad ibn ˇAbd al-Aḫad ibn ˇAbd al-Ghālib ibn ˇAṯṯās, or better known as Abū al-Ḫasan al-Sakhāwī. He was born in Sakhā, Egypt, in approximately 558 A.H./1163 C.E. This great scholar studied *qirā`āt* by Imam Shāṯibī, amongst others. It was due to his knowledge and expertise in *qirā`āt* that he became the *Sheikh al-Qurrā`* in Damascus, and that after his demise it was stipulated that none could take his position except him who was most learned concerning the Qur`ān. People flocked from all over to study *qirā`āt* by him, and some scholars reported that they had not seen anyone with so many students as al-Sakhāwī. On occasion, while riding, he was surrounded by 32 students reciting to him at once, and he corrected all their errors whenever they faltered. Though some have criticized al-Sakhāwī for this, since it seems farfetched for one to listen to 2 or 3 students and correct all their errors simultaneously, Ibn al-Jazarī relates that there is no doubt that he was a *waliyy* of Allah, so much so that even jinn would come to read the Qur`ān to him. Therefore, this feat is not impossible for one of al-Sakhāwī's stature. Allah knows best. It is mentioned that when Imam Shāṯibī said that Allah will choose a youth to elaborate the intricacies of this poem (the *Shāṯibiyyah*), al-Sakhāwī was intended. He wrote the first commentary on the *Shāṯibiyyah*, *Fatḫ al-Waṣīd fī Sharḫ al-Qaṣīd*. His students include Abū Shāmmah, the author of *Ibrāz al-Maˇānī.* He died on 12 *Rabīˇ al-Ākhir* in 643 A.H./5 September 1245 C.E. See *Ghāyah al-Nihāyah* Vol. 1 pg. 568, *Maˇrifah al-Qurrā` al-Kibār* Vol. 2 pg. 631.

[121] *Al-Wasīlah*, 428-429. *Itḫāf Fuḏalā` al-Bashar*, pg. 98. *Nihāyah al-Qawl al-Mufīd*, pg 202.

[122] *Al-Muqniˇ*, pg. 97, 99, 102

[123] ˇAli ibn Muḫammad ibn Ḫasan ibn Ibrāhīm ibn ˇAbd Allah, better known as ˇAli al-Ḏabbāˇ. He was born on 10 November 1886 in al-Qalˇāh, in Cairo. Sheikh al-Ḏabbāˇ had memorized the Qur`ān while still very young. It was also at this tender age that he displayed his brilliance in the field of *qirā`āt*, so much so that when he met the *Sheikh al-Qurrā`* of Egypt during that time, Sheikh Muḫammad ibn Aḫmad al-Mutawallī, Mutawallī recognized his brilliance and told his son-in-law, Sheikh Ḫasan ibn Yaḫyā al-Kutbī to take care of Sheikh al-Ḏabbāˇ and teach him Qur`ānic

Ibrāhīm al-Mārghaniyy[124] gives preference to *qaṯˇ* in *Sūrah al-Nisā`* and *Sūrah al-Mu`minīn* while *wa<u>s</u>l* is preferred in *Sūrah al-Aˇrāf* and *Sūrah al-Mulk*.[125]

12 - بِئْسَ مَا

It appears 9 times in the Qur`ān.

كَذَا قُلْ بِئْسَ – In the same way that *ikhtilāf* is mentioned before this in كُلَّ مَا, similarly there is *ikhtilāf* in قُلْ بِئْسَ which comes in *Sūrah al-Baqarah*, 93:

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنتُمْ مُؤْمِنِينَ (93)

Wasl is more renown and practiced upon.

وَالْوَصْلَ صِفْ خَلَفْتُمُوْنِي وَاشْتَرَوا – In *Sūrah al-Aˇrāf*, 150 and *Sūrah al-Baqarah*, 90 it is *mousūl*:

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفاً قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي (150)

بِئْسَمَا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللهُ بَغْياً أَنْ يُنَزِّلَ اللهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ (90)

In the remaining 6 places it will be *maqtūˇ*, 5 of which appear with *lām al-tā`kīd* (the *lām* of emphasis) e.g. لَبِئْسَ.

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sciences, as well as forward his entire library to him when he died. In 1949 C.E., he was appointed the *Sheikh al-Qurrā`* of all Egypt. His teachers include Hasan ibn Yahyā` al-Kutbī, ˇAbd al-Rahmān ibn Husayn al-Khatīb al-Shaˇ-ˇār. His students count ˇAbd al-ˇAzīz ˇUyūn al-Sūd, Ahmad ibn Hāmid al-Tījī and ˇAbd al-Fattāh Madkūr Bayyūmī. He has countless works on the Qur`ān, *tajwīd* and *qirā`āt*. He died on 2 January 1961 C.E. See *Imtāˇ al-Fudalā`* Vol. 3 pg. 331.

[124] Abū Ishāq Ibrāhīm ibn Ahmad ibn Sulaymān al-Mārghaniyy. He was born and grew up in Tunisia. After memorizing and studying *qirā`āt*, he was elected to be the *Sheikh al-Qurrā`* in Jāmiˇ al-Aˇtham in Tunisia. Though he never had many students, the brilliance of this scholar is portrayed in his written works. His teachers include Muhammad Bashīr al-Maghribī and Ibn Yālūshah. He died in 1349 A.H./1930 C.E. See *Imtāˇ al-Fudalā`* Vol. 2 pg. 284, *Hidāyah al-Qārī* Vol. 2 pg. 622.

[125] *Dalīl al-Hayrān*, pg. 187-188. *Samīr al-Tālibīn*, pg. 68.

Ṯāsh Kubrī Zādah and al-Qārī say that فَبِئْسَ comes twice in *Sūrah Āli ˘Imrān* whereas it only appears once.[126]

TEXT: 87, 88

87) خَلَفْتُمُونِي وَاشْتَـرَوْا فِـي مَـا اقْطَعَـا
أُوحِـيْ أَفَضْتُمُ اشْتَهَـتْ يَبْلُوا مَـعَـا

88) ثَـانِـي فَـعَـلْـنَ وَقَـعَـتْ رُومٌ كِـلَا
تَـنْـزِيْـلُ شُـعَـرَا وَغَـيْـرَهـا صِـلَا

VOCABULARY

كِـلَا – both.

EXPLANATION

13 – فِي مَا

The *qurrā`* have many varied opinions when explaining these lines.[127]

Mullā ˘Ali al-Qārī presents the best explanation given in accordance with what Ibn al-Jazarī mentions in the *Nashr*: in 10 places it will be *maqṯū˘* and *mouṣūl* i.e. it will have *ikhtilāf*:

1) أُوْحِيْ – *Sūrah al-An˘ām*, 145:

قُلْ لا أَجِدُ فِي مَا **أُوحِيَ** إِلَيَّ مُحَرَّماً عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَنْ يَكُونَ مَيْتَةً أَوْ دَماً مَسْفُوحاً أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقاً أُهِلَّ لِغَيْرِ اللهِ بِهِ

2) أَفَضْتُمْ – *Sūrah al-Nūr*, 14:

وَلَوْلا فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالآخِرَةِ لَمَسَّكُمْ فِي مَا **أَفَضْتُمْ** فِيهِ عَذَابٌ عَظِيمٌ (14)

3) اشْتَهَتْ – *Sūrah al-Ambiyā`*, 102:

لا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا **اشْتَهَتْ** أَنفُسُهُمْ خَالِدُونَ (102)

4-5) يَبْلُوا مَعَا – مَعَا indicates towards 2 places: *Sūrah al-Mā`idah*, 48:

[126] *Al-Minaẖ al-Fikriyyah* pg. 301. Commentary of *Jazariyyah* by Ṯāsh Kubrī Zādah, pg. 265. *Al-Jawāhir al-Naqiyyah*, pg. 234.

[127] Check *Hidāyah al-Qāri`*, Vol. 2 pg. 437 for some offered views.

وَلَوْ شَاءَ اللهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ **فِي مَا** آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ

Sūrah al-An˘ām, 165:

وَهُوَ الَّذِي جَعَلَكُمْ خَلائِفَ الأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ **فِي مَا** آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ (165)

6) ثَانِي فَعَلْنَ – *Sūrah al-Baqarah*, 240:

فَإِنْ خَرَجْنَ فَلا جُنَاحَ عَلَيْكُمْ **فِي مَا فَعَلْنَ** فِي أَنفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللهُ عَزِيزٌ حَكِيمٌ (240)

7) وَقَعَتْ – *Sūrah al-Wāqi˘ah*, 61:

عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ **فِي مَا** لا تَعْلَمُونَ (61)

8) رُوْمٍ – *Sūrah al-Rūm*, 28:

ضَرَبَ لَكُمْ مَثَلاً مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ **فِي مَا** رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ

9-10) كِلَا تَـنْـزِيْلِ – *Sūrah al-Zumr*, 3 and 46:

إِنَّ اللهَ يَحْكُمُ بَيْنَهُمْ **فِي مَا** هُمْ فِيهِ يَخْتَلِفُونَ(3)

قُلْ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ **فِي مَا** كَانُوا فِيهِ يَخْتَلِفُونَ (46)

شُعَرَا – In *Sūrah al-Shu˘rā`*, 146 it will be *maqṯū˘*:

أَتُتْرَكُونَ **فِي مَا** هَاهُنَا آمِنِينَ (146)

وَغَيْرَهَا صِلَا – To get this understanding, everything hinges on what the pronoun refers to. Qārī explains that it refers to only *Sūrah al-Shu˘arā`* i.e. initially *qaṯ˘* is mentioned for these places and at the end *waṣl* is also mentioned in these 10 places besides *Sūrah al-Shu˘arā`*. This means that in 10 places *waṣl* and *qaṯ˘* are mentioned i.e. *ikhtilāf* is found in them. In *Sūrah al-Shu˘arā`* only *qaṯ˘* is related. This explanation concurs with what Ibn al-Jazarī mentions in his *Nashr*.[128] Allah knows best.

[128] *Al-Minaẖ al-Fikriyyah* pg. 303, *Al-Nashr* Vol. 2 pg. 149-150.

TEXT: 89

٨٩) فَأَيْنَمَا كَالنَّحْلِ صِلْ وَمُخْتَلِفْ

فِي الشُّعَرَا الْأَحْزَابِ وَالنِّسَا وُصِفْ

EXPLANATION

14 – أَيْنَمَا

فَأَيْنَمَا كَالنَّحْلِ صِلْ – In *Sūrah al-Baqarah,* 115 it is *mouṯūl*:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ **فَأَيْنَمَا** تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (115)

Ibn al-Jazarī has particularly mentioned فَأَيْنَمَا with a ف since this is how it appears in *Sūrah al-Baqarah*. It will exclude the أَيْنَمَا which appears before this in the very same *sūrah*. In *Sūrah al-Naẖl* it appears without the ف as will be discussed in what follows.

Similarly it is *mouṯūl* in *Sūrah al-Naẖl*, 76 also:

أَيْنَمَا يُوَجِّهُّ لا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ (76)

وَمُخْتَلِفْ فِي الشُّعَرَا الْأَحْزَابِ وَالنِّسَا وُصِفْ – In 3 places there is difference of opinion - *Sūrah al-Shu˘arā`*, *Sūrah al-Aẖzāb* and *Sūrah al-Nisā`*.

1) الشُّعَرَا – *Sūrah al-Shu˘arā`*, 92-93:

وَقِيلَ لَهُمْ **أَيْنَ مَا** كُنْتُمْ تَعْبُدُونَ (92) مِنْ دُونِ اللَّهِ

2) الْأَحْزَابِ – *Sūrah al-Aẖzāb*, 61:

مَلْعُونِينَ **أَيْنَمَا** ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلاً (61)

3) وَالنِّسَا – *Sūrah al-Nisā`*, 78:

أَيْنَمَا تَكُونُوا يُدْرِكُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ

Al-Mārghaniyy has given preference to *wa<u>s</u>l* in *Sūrah al-A<u>h</u>zāb* and *Sūrah al-Nisā`* whilst the one in *Sūrah al-Shu˘arā`* will be *maq<u>t</u>ū˘*, as is alluded to by al-<u>D</u>abbā˘.[129]

Al-Shā<u>t</u>ibī has given preference to *qa<u>t</u>˘* in *Sūrah al-Nisā`* and *wa<u>s</u>l* in the remaining 2. This is understood from:

وَالْـخُلْفُ فِي سُوْرَةِ الْأَحْزَابِ وَالشُّعَرَا ❋ وَفِي النِّسَاءِ يَقِلُّ الْوَصْلُ مُعْتَمِرَا

And there is *ikhtilāf* in *Sūrah A<u>h</u>zāb* and *Shu˘arā`*, and in *Nisā`* whilst few have visited (mentioned) *wa<u>s</u>l*.[130]

In the remaining places, excluding the above 5, it will be written as *maq<u>t</u>ū˘*.

TEXT: 90

٩٠) وَصِـلْ فَإِلَّـمْ هُـودَ أَلَّــنْ نَجْـعَـلَ
نَجْمَـعَ كَيْـلاَ تَحْزَنُـوا تَأْسَـوْا عَـلَـى

٩١) حَــجٌّ عَلَـيْـكَ حَـرَجٌ . . .

EXPLANATION

15 - إِلَّمْ

The compound is made up of إِنْ شَرْطِيَّة (the إِنْ which indicates a condition) and لَام جَازِمَة (the *lām* which gives the verb following it a *jazm*).

وصل فإلم هود - It is *mou<u>s</u>ūl* in *Sūrah Hūd*, 14:

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللهِ وَأَنْ لا إِلَهَ إِلاَّ هُوَ

Wherever else it appears in the Qur`ān it will be *maq<u>t</u>ū˘*.

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[129] *Dalīl al-<u>H</u>ayrān* pg. 190. *Samīr al-<u>T</u>ālibīn* pg. 68. "Arab" prints of the Qur`ān have given preference to this view.

[130] *Al-Wasīlah* pg. 430-431. *Talkhī<u>s</u> al-Fawā`id* pg. 92. The Waterval prints of the Qur`ān in South Africa are printed according to Shā<u>t</u>ibī's preference.

Ibn al-Jazarī has indicated that some have also added فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ in *Sūrah al-Qa<u>s</u>a<u>s</u>*, 50 due to them being very similar. This is however a misconception on their behalf.[131]

16 – أَلَّنْ

The compound consists of أَنْ مَصْدَرِيَّة (*mā* indicating a verbal noun) and لَنْ نَاصِبَة (the *lan* which gives the verb following it a *na<u>s</u>b*).

أَلَّنْ نَجْعَلَا نَجْمَعَ – It is connected to the command given in the previous compound to join. In 2 places it will be *mou<u>s</u>ūl*:

1) نَجْعَلَا – *Sūrah al-Kahf*, 48:

لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ **أَلَّنْ نَجْعَلَ** لَكُمْ مَوْعِداً (48)

2) نَجْمَعَ – *Sūrah al-Qiyāmah*, 3:

أَيَحْسَبُ الإِنسَانُ **أَلَّنْ نَجْمَعَ** عِظَامَهُ (3)

In all the remaining places it will be *maq<u>t</u>ū*ˇ.

Al-Dānī mentions that in *Sūrah al-Muzzammil*, 20 it is also *mou<u>s</u>ūl*:

وَاللهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ **أَلَّنْ تُحْصُوهُ** فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنْ الْقُرْآنِ

However, in spite of it being mentioned by Kharrāz[132] and others, <u>D</u>abbāˇ has stated that it is written as *maq<u>t</u>ū*ˇ. Ibn al-Jazarī and Abū Dāwūd[133]

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131 *Al-Nashr* Vol.2 pg. 149

132 Abū ˇAbd Allah Mu<u>h</u>ammad ibn Mu<u>h</u>ammad ibn Ibrāhīm ibn Mu<u>h</u>ammad ibn ˇAbd Allah al-Umawī al-Sharīshī, better known as al-Kharrāz. Al-Sharīshī links this scholar to a town in Spain, al-Sharīsh. He later travelled to Fez, where he settled and died in approximately 718 A.H./1318 C.E. See *Ghāyah al-Nihāyah* Vol. 2 pg 237.

133 Abū Dāwūd Sulaymān ibn Najā<u>h</u>. He was born in 413 A.H./1022 C.E., and studied *qirā`āt* for many years under the auspices of the great imam, Abū ˇAmr al-Dānī. His students include ˇAli ibn Hudhayl al-Balansī. He was an expert in *qirā`āt* and its diverse *sanads.* He wrote one of the most extensive works on *rasm*, *al-Tanzīl*. He died in Valencia on 16 *Rama<u>d</u>ān* 496 A.H./23 June 1103 C.E. See *Ghāyah al-Nihāyah* Vol. 1 pg. 316, *Maˇrifah al-Qurrā` al-Kibār* Vol. 1 pg. 450.

do not mention it in their works at all.[134]

17 - كَيْلَا

It appears 7 times in the Qur`ān. In 4 places it is *mous̲ūl*:
1) تَحْزَنُوْا – *Sūrah Āli ˘Imrān*, 153:

فَأَثَابَكُمْ غَمّاً بِغَمٍّ **لِكَيْلا تَحْزَنُوا** عَلَى مَا فَاتَكُمْ وَلا مَا أَصَابَكُمْ

2) تَأْسَوْا عَلىٰ – *Sūrah al-H̲adīd*, 23:

لِكَيْلا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلا تَفْرَحُوا بِمَا آتَاكُمْ

3) حَجٌّ – *Sūrah al-H̲ajj*, 5:

وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ **لِكَيْلا** يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئاً

4) عَلَيْكَ حَرَجٌ – *Sūrah al-Ah̲zāb*, 50 (second place):

قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ **لِكَيْلا** يَكُونَ **عَلَيْكَ حَرَجٌ**

In the remaining 3 places it is *maqt̲ū˘*, *Sūrah al-Nah̲l*, 70, *Sūrah al-Ah̲zāb*, 37 (first place), and *Sūrah al-H̲ashr*, 7.

TEXT: 91

٩١) حَـجٌّ عَلَـيْـكَ حَـرَجٌ وَقَـطْـعُـهُـمْ
عَن مَّـنْ يَشَـاءُ مَنْ تَوَلَّـى يَـوْمَ هُـمْ

EXPLANATION

18 - عَن مَّـنْ

وَقَطْعُهُمْ عَنْ مَنْ – and their (the *qurrā`s*) cutting (of) عَنْ مَنْ i.e. it is *maqtū˘*. In two places عَنْ is cut from مَنْ مَوْصُولَة. These two places are mentioned as follows:

1) عَن مَّـنْ يَشَـاءُ – *Sūrah al-Nūr*, 43:

[134] *Hidāyah al-Qāri`* Vol. 2 pg. 443. *Safīr al-˘Ālimīn* Vol. 2 pg. 418.

أَلَمْ تَرَى أَنَّ اللهَ يُزْجِي سَحَاباً ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَاماً فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ **عَنْ مَنْ يَشَاءُ** يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالأَبْصَارِ (43)

2) مَنْ تَوَلَّى – *Sūrah al-Najm*, 29:

فَأَعْرِضْ **عَنْ مَنْ تَوَلَّى** عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلاَّ الْحَيَاةَ الدُّنْيَا (29)

In *Al-Muqnī˘* al-Dānī states that no other examples of this are to be found in the Qur`ān i.e. these are the only two places where عَن is found with مَنْ مَوْصُولَة.[135] Therefore Sheikh al-Islām Zakariyyā al-Anṯārī and Ṯāsh Kubrī Zādah stating that it will be *mouṯūl* wherever else it appears is actually a slip on their part.[136] Ibn al-Jazarī also alludes that it will be *mouṯūl* wherever else it appears, and states that as far as his knowledge goes he is not aware that it appears in other than these two places.[137]

19 - يَـوْمَ هُـمْ

يَـوْمَ هُـمْ – It appears in 6 places in the Qur`ān.[138] They include:-

Sūrah al-Zukhruf and *Sūrah al-Ma˘ārij*:

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلاقُوا **يَوْمَهُمْ** الَّذِي يُوعَدُونَ (83) / (42)

Sūrah Ghāfir:

يَوْمَ هُمْ بَارِزُونَ لا يَخْفَى عَلَى اللهِ مِنْهُمْ شَيْءٌ لِمَنْ الْمُلْكُ الْيَوْمَ للهِ الْوَاحِدِ الْقَهَّارِ (16)

Sūrah al-Dhāriyāt:

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ (13)

Sūrah al-Dhāriyāt:

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135 *Al-Muqnī˘* pg. 76

136 *Al-Daqā`iq al-Muḫkamah* pg 64, Commentary of Ṯāsh Kubrī Zādah pg. 274, *Minaḫ al-Fikriyyah* pg. 311

137 *Al-Nashr* Vol. 1 pg. 149/155

138 Some mention only 5. However, Iṯh-hār Aḫmad al-Thānawī mentions 6 places in his commentary. Check *Jawāhir al-Naqiyyah* pg. 240. It is possible that those who count 5 exclude *Sūrah al-Dhāriyāt*, verse 60 where it appears with a *kasrah* on the *mīm* i.e. مِنْ يَوْمِهِمُ الَّذِي يُوعَدُون. All the other places it comes as يَوْمَهُمُ الَّذِي, with a *fatḫah* on the *mīm*. Allah knows best.

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ الَّذِي يُوعَدُونَ (60)

Sūrah al-Ṯūr:

فَذَرْهُمْ حَتَّى يُلاقُوا يَوْمَهُمْ الَّذِي فِيهِ يُصْعَقُونَ (45)

The author has not specified which places are intended. Iṯh-hār Aḥmad al-Thānawī alludes that an excellent answer is that in the text the *mīm* of هُمْ is *sākin* and therefore the latter two in the examples above are intended as they are the only two places in which they appear as *sākin*. Even though Mullā ˇAli al-Qārī has criticized this view, it has answered with simplicity the dilemma as to which places are exactly intended by the author.[139] Thus in these two places it will be *maqṯūˇ*, the command still being attached to وَقَطْعُهُمْ before it.[140] The pronoun هُمْ in these two is *marfūˇ* whereas in the other places it appears, it will be *majrūr*: *Sūrah al-Zukhruf, Sūrah al-Dhāriyāt, Sūrah al-Ṯūr* and *Sūrah al-Maˇārij*.

TEXT: 92

92) ومَـــالِ هَـــذَا وَالَّـــذِيـــنَ هَـــؤُلَا

تَـحِـيـنَ فِـي الإِمَـامِ صِـلْ وَوُهِّـــلَا

EXPLANATION

20 - ومَـــالِ

It comes in four places:

1) ومَـــالِ هَـــذَا – *Sūrah al-Kahf*:

وَوُضِعَ الْكِتَابُ فَتَرَى الْـمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا **مَالِ هَذَا** الْكِتَابِ لا يُغَادِرُ صَغِيرَةً وَلا كَبِيرَةً إِلاَّ أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِراً وَلا يَظْلِمُ رَبُّكَ أَحَداً (49)

2) ومَـــالِ هَـــذَا – *Sūrah al-Furqān*:

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[139] *Al-Jawāhir al-Naqiyyah* pg. 240, *Minaḥ al-Fikriyyah* pg. 312

[140] هُمْ in these two places are *marfūˇ* whereas in the other places it appears, it will be *majrūr*.

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الأَسْوَاقِ لَوْلا أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيراً (7)

When Ibn al-Jazarī states ومَــالِ هَــذَا, it is general, which would include both of the above.

3) وَالَّـذِيــنَ – *Sūrah al-Maˇārij*:

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ (36)

4) هَــؤُلَا – *Sūrah al-Nisā`*:

أَيْنَمَا تَكُونُوا يُدْرِكُّمُ الْـمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللهِ فَمَالِ هَؤُلاءِ الْقَوْمِ لا يَكَادُونَ يَفْقَهُونَ حَدِيثاً (78)

In these four places مَا اِسْتِفْهَامِيَّة is followed by لام جَارَّة. It will still be connected to the previous command (وَقَطْعُهُمْ) which denotes that they will be *maqṯūˇ* in these four places.

In all other places it will be *mouṣūl* e.g. فَمَا لَكُمْ كَيْفَ تَحْكُمُون ، مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُف ، وَمَا لِأَحَدٍ عِنْدَهُ.

Imam Shāṯibī mentions that from the 7 *qurrā`* Abū ˇAmr al-Baṣrī will make *waqf* on مَا while Kisā`ī has an option of stopping on مَا or on the *lām* i.e. مَالِ. The remaining *qurrā`* will stop on the *lām*.[141] Ibn al-Jazarī allows *waqf* on either of the two for all the *qurrā`* since they are written as *maqṯūˇ*.[142] The latter opinion is practiced upon by contemporary scholars.

21 - تَـحِـيـنَ

تَـحِـيـنَ فِـي الإمَـامِ صِـلْ – تَـحِـيـنَ is *mouṣūl* in ˇUthmān's personal *mus͟haf*. It comes in *Sūrah Ṣād*:

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141 *Al-Shāṯibiyyah*, line 381

142 *Al-Nashr* Vol. 2 pg. 146-147

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلاتَ حِينَ مَنَاصٍ (3)

وَوُهِّــلَا – ضُعِّفَ i.e. this view is weak. In another print it states وَقِيلَ لَا - and it has been said that it is not i.e. that it is not *mouṣūl*.

Scholars and comentators have at length discussed the matter of وَلاتَ حِينَ مَنَاصٍ of *Sūrah Ṣād* and whether it is *mouṣūl* or *maqṭūˇ*. Sheikh al-Ḏabbāˇ has given an excellent answer in stating that everyone cites what they have seen or found. Therefore Abū Dāwūd Sulaymān ibn Najāḫ mentions that it is *maqṭūˇ*. Al-Dānī states that it is *maqṭūˇ* even though Abū ˇUbayd al-Qāsim ibn Sallām[143] mentions that he has seen it as *mouṣūl* in the ˇUthmān's ﷺ personal *muṣḥaf*. He further states that many scholars have disparaged this report of Abū ˇUbayd inspite of him being considered trustworthy and reliable (ثِقَة) by the *qurrā`* in what he transmits conerning *rasm*.[144] Imam Shāṭibī similarly mentions:

أَبُو عُبَـيْـدٍ عَـزَا وَلَاتَـحِـينَ إِلىٰ الْـ ❋ إِمَامِ وَالْـكُلُّ فِيهِ أَعْـظَـمَ النُّـكُـرَا

Abū ˇUbayd has attributed وَلَاتَـحِـينَ (as *mouṣūl*) to (the *muṣḥaf* of) the Imam and many have severley criticised this view.[145]

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143 He was born in 157 A.H./774 C.E. and hailed from the city Harāh in Khurāsān. His presence exerted authority and respect. He traveled to Basra, Kufa, Baghdad, Egypt, Tarsūs, Damascus, and many other places in search of knowledge. In this manner he collected and mastered many sciences at the hands of numerous teachers. Due to traveling to many places, he had a multitude of students and people who benefited from him. On many occasions, when meeting the scholars of a town, they would later remark that they have not met one more knowledgeable than Abū ˇUbayd. He read to al-Kisā`ī as well as studying by Shuˇbah and many others. Abū ˇAmr al-Dānī regards him the imam of his time in the field of *qirā`āt*. Abū ˇUbayd was a man of extreme piety, who strictly adhered to the *sunnah* of the Prophet ﷺ. He would divide his nights into 3: a third for *ṣalāh*, a third for sleep, and a third for writing. Abū ˇUbayd is considered from amongst the first scholars to write on *qirā`āt*. He died in Mecca in 224 A.H./839 C.E. See *Ghāyah al-Nihāyah* Vol. 2 pg. 17-18, *Maˇrifah al-Qurrā` al-Kibār* Vol. 1 pg. 170.

144 *Al-Nashr* Vol. pg. 150, *Al-Muqniˇ* pg. 81

145 *ˇAqīlah Atrāb al-Qaṣā`id*, line 260

By mentioning وَوُهِّلَا and وَقِيلَ لَا Ibn al-Jazarī has alluded to this criticism. He further mentions in *al-Nashr* that he personally saw the *mus͟haf* of ˇUthmān in Cairo and noted that it was written as *mous͟ūl*, as Abū ˇUbayd reports.[146]

The view of Abū ˇUbayd could be considered weak in that all the other *mas͟āh͟if* which were sent to Mecca, Medina, Basra, Kufa and Shām have it as *maqt͟ūˇ*. What supports the view that it is *maqt͟ūˇ* is the deliberation of the *qurrā`* as to whether *waqf* should be made on it with a *tā`* (وَلَاتْ) or a *hā`* (وَلَاهْ) which can only exist if it is written as *maqt͟ūˇ*.[147] Thus commentators like Sheikh Zakariyyā al-Ans͟ārī are mistaken in mentioning that this view is incorrect.[148]

TEXT: 93

93) وَوَزَنُـوهُــمُ وَكَـالُـوهُـمْ صِـلِ

كَـذَا مِـنَ الْ وَيَـا وَهَـا لاَ تَفْـصِـلِ

EXPLANATION

22 - وَوَزَنُـوهُــمُ وَكَـالُـوهُـمْ

The words being deliberated appear in *Sūrah al-Mut͟affifīn*:

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ (3)

Commentators have differed in their explanation on these words: while some restrict their commentaries to these words, others are of the opinion that via these two examples Ibn al-Jazarī is actually hinting at a precept (*qāˇidah*) that may be applied to many other similar words in the Qur`ān.

The former view suggests that these two words are written as *mous͟ūl*. The reason why Ibn al-Jazarī specifically mentions these two

146 *Al-Nashr* Vol. 2 pg. 150-151

147 From amongst the *qurrā`*, Kisā`ī will stop with a *hā`*.

148 *Al-Daqā`iq al-Muh͟kamah* pg. 65

examples is due to some reports from Hamzah that these are considered as *maqtūˇ*; thus he would stop on كَالُوهُمْ and وَزَنُوهُمْ by separating the pronoun from the word. Ibn al-Jazarī further explains that ˇAbd Allah ibn Sālih al-ˇAjalī[149] is the only one who reports this from Hamzah, or else other reports corroborating this would surely be in abundance.[150]

The latter opinion indicates that an attached pronoun is always written as *mousūl* whether the word is a verb, noun or particle throughout the Qur`ān e.g. قَاتِلُوهُم ، وَاقْتُلُوهُم ، أَعْطَيْنٰكَ ،لَعَلَّهُم ، فِيكُم ، عَنْهُم. On the other hand if the pronoun is detached then it will be written as *maqtūˇ* e.g. وَإِذَا مَا غَضِبُوا هُم يَغْفِرُون ، كَانُوا هُمْ أَشَدَّ مِنْهُم. In the latter two examples an *alif* separates the pronoun from the word. Allah knows best.

23 – اَلْ

24 – يَا

25 – هَا

لاَ تَفْـصِـلِ – this is the ruling reagarding the above 3 words: they will not be separated i.e. they will be written as *mousūl* e.g. الْأَرْضِ ، الَّيْل ، هٰـأَنْـتُم هٰـؤُلَآءِ ، يٰأَيُّهَا النَّاسُ ، يٰـمَرْيَمُ.

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[149] His full name is ˇAbd Allah ibn Sālih ibn Muslim ibn Sālih. His patronym is Abū Ahmad. He was originally from Kufa and later settled in Baghdad. He read *qirā`āt* to Hamzah and his student, Sulaym, as well as listening and transmitting various readings from Shuˇbah and Hafs. He died in approximately 220 A.H./835 C.E. Check *Ghāyah al-Nihāyah* Vol. 1 pg. 423, *Maˇrifah al-Qurrā` al-Kibār* Vol. 1 pg. 165.

[150] *Al-Nashr* Vol. 2 pg 156

بَابُ التَّاءاتِ

As mentioned previously, the *tā`s* which are written in the Qur`ān are either written as "flat/open" (ت) or "round/closed" (ة). Correct *waqf* on these words are dependant on the reciter knowing how they are written. The *tā`s* being referred to are those which appear on a singular noun being indicative of something which is feminine. Therefore أَنْبَتَتْ (verb), مُسْلِمَات (plural), for example, are excluded. The *tā`* in the previous two examples are always written with a flat *tā`*. The student should also bear in mind that those words with a *tā`* which are not *mu*<u>*d*</u>*āf* (annexed) are always written with a round *tā`* and therefore excluded from our discussion in this chapter. Similarly those words with a *tā`* which are annexed to a pronoun are also excluded since they are always written with a flat *tā`*. Due to the flat *tā`* being less than the round *tā`s*, Ibn al-Jazarī mentions them in the following 7 lines. The flat *tā`s* are restricted to 13 words which appear 41 places in the Qur`ān:

TEXT: 94

94) وَرَحْـمَـتُ الـزُّخْـرُفِ بِالـتَّـا زَبَـرَهْ
الاعْـرَافِ رُومٍ هُودِ كَـافَ الْبَـقَـرَهْ

VOCABULARY

زَبَـرَهْ – it has been written i.e. كَتَبَهُ . The pronoun could refer to ˘Uthmān ﷺ or the *<u>S</u>a<u>h</u>ābah*.

EXPLANATION

1 - رَحْـمَـتُ

رَحْـمَـتُ is written with a flat *tā`* in 7 places:

1-2) الـزُّخْـرُفِ – twice in *Sūrah al-Zukhruf*,32:

أَهُمْ يَقْسِمُونَ **رَحْمَتَ** رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضاً سُخْرِيّاً **وَرَحْمَتُ** رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ (32)

Since the author has mentioned *Sūrah al-Zukhruf* in general without any stipulation, both will be counted.

3) الاعْـرَافِ – *Sūrah al-A˘rāf*, 56:

وَلا تُفْسِدُوا فِي الأَرْضِ بَعْدَ إِصْلاحِهَا وَادْعُوهُ خَوْفاً وَطَمَعاً إِنَّ **رَحْمَتَ** اللهِ قَرِيبٌ مِنْ الْـمُحْسِنِينَ (56)

An important point for the student to remember is that all the words discussed in this chapter will be *muḏāf* (annexed) towards an explicit noun (*ism thāhir*). Or else the question could be asked as to why Ibn al-Jazarī did not particularly stipulate which رَحْـمَـت he is referring to since it appears more than once in the *Sūrah al-A˘rāf* e.g.

وَلَـمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى **وَرَحْمَةٌ** لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ (154)

هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى **وَرَحْمَةٌ** لِقَوْمٍ يُؤْمِنُونَ (203)

The answer is that in the other places in which it appears it has a *tanwīn* and therefore can not be *muḏāf* towards anything.

4) رُومٍ – *Sūrah al-Rūm*, 50:

فَانظُرْ إِلَى آثَارِ **رَحْمَتِ** اللهِ كَيْفَ يُحْيِ الأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَـمُحْيِي الْـمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (50)

It may be noted here that Ibn al-Jazarī has not specified which رَحْمَت is being referred to since it appears more than once in *Sūrah al-Rūm*:

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً **وَرَحْمَةً** إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (21)

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ **رَحْمَةً** إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ (33)

وَإِذَا أَذَقْنَا النَّاسَ **رَحْمَةً** فَرِحُوا بِهَا وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ (36)

The answer is that those words which are *muḏāf* towards a noun are intended and since they are *munawwan* in the other places they are excluded from our discussion.

5) هُودِ – *Sūrah Hūd,* 73:

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللهِ **رَحْمَتُ** اللهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (73)

The other places where رَحْمَت appears in *Sūrah Hūd* will be excluded due them not being *muḏāf* towards another noun e.g.

وَلَئِنْ أَذَقْنَا الإِنسَانَ مِنَّا **رَحْمَةً** ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ (9)

وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَاماً **وَرَحْمَةً** (17)

6) كَاف – *Sūrah Maryam,* 2:

ذِكْرُ **رَحْمَتِ** رَبِّكَ عَبْدَهُ زَكَرِيَّا (2)

7) الْبَقَرَهْ – *Sūrah al-Baqarah,* 218:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللهِ أُوْلَئِكَ يَرْجُونَ **رَحْمَتَ** اللهِ وَاللهُ غَفُورٌ رَحِيمٌ (218)

Other places in *Sūrah al-Baqarah* are excluded e.g.

أُوْلَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ **وَرَحْمَةٌ** وَأُوْلَئِكَ هُمْ الْمُهْتَدُونَ (157)

ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ **وَرَحْمَةٌ** فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (178)

In all the other places in the Qur`ān رَحْمَةٌ will be written with a round *tā`* whether it is *muḏāf* towards another word or not.

TEXT: 95

٩٥) نِعْمَـتُـهَـا ثَـلاثُ نَـحْـلٍ إبْـرَهَــمْ
مَعًـا أَخِيْـرَاتٌ عُقُـودُ الـثَّـانِ هَــمّ

VOCABULARY

مَعًـا – refers to 2 places.

أَخِيْـرَاتٌ – the second or last one.

عُقُـودُ – refers to *Sūrah al-Mā`idah* where this word appears:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

الـثَّـانِ – the second place (in *Sūrah al-Mā`idah*) where it appears with the word هَـمّ :

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ

EXPLANATION

نِعْمَت – 2

It is written with a flat *tā`* in 11 places, 7 are mentioned in this line and the remaining 4 in the following line:

1) نِعْمَـتُـهَـا – the pronoun refers to *Sūrah al-Baqarah* mentioned last in the previous line. Hence the first place نِعْمَت appears is in *Sūrah al-Baqarah*. However, it appears twice in *Sūrah al-Baqarah*. Many comentators have just mentioned the one place where it is flat and not mentioned the other place at all. Ith-hār Ahmad al-Thānawī states that if we stipulate the condition أَخِيْـرَاتٌ to apply here also then it would answer our dillema. It would therefore be flat in:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلا تُمْسِكُوهُنَّ ضِرَاراً لِتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلا تَتَّخِذُوا آيَاتِ اللهِ هُزُواً وَاذْكُرُوا **نِعْمَتَ** اللهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللهَ وَاعْلَمُوا أَنَّ اللهَ بِكُلِّ شَيْءٍ عَلِيمٌ (231)

In verse 211 of *Sūrah al-Baqarah* it would be round:

سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ **نِعْمَةَ** اللهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللهَ شَدِيدُ الْعِقَابِ (211)

Many commentators have just mention the first and are not aware that Ibn al-Jazarī has not defined which نِعْمَةَ in *Sūrah al-Baqarah* is being referred to. The stipulation, أَخِيْـرَاتٌ they only apply to *Sūrah al-Nahl* and *Ibrāhīm*.

2) ثَـلاثُ نَـحْـلٍ – 3 places in *Sūrah al-Nahl* it is written flat. The condition أَخِيْـرَاتٌ would include the last 3 places it appears in the *sūrah* and exclude the ones before it:

وَاللهُ جَعَلَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجاً وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنْ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ **وَبِنِعْمَتِ** اللهِ هُمْ يَكْفُرُونَ (72)

3) The second place in *Sūrah al-Nahl*:

يَعْرِفُونَ **نِعْمَتَ** اللهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمْ الْكَافِرُونَ (83)

4) The third place in *Sūrah al-Nahl*:

فَكُلُوا مِمَّا رَزَقَكُمْ اللهُ حَلالاً طَيِّباً وَاشْكُرُوا **نِعْمَتَ** اللهِ إِنْ كُنتُمْ إِيَّاهُ تَعْبُدُونَ (114)

With the clause أَخِيْـرَاتٌ the following places in *Sūrah al-Nahl* are excluded and written closed:

وَإِنْ تَعُدُّوا **نِعْمَةَ** اللهِ لا تُحْصُوهَا إِنَّ اللهَ لَغَفُورٌ رَحِيمٌ (18)

وَاللهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ **أَفَبِنِعْمَةِ** اللهِ يَجْحَدُونَ (71)

5-6) إِبْـرَهَــمْ مَعًـا – in two places in *Sūrah Ibrāhīm* it is written with a flat *tā`*. The clause أَخِيْـرَاتٌ stipulates that the last two places are intended and those before it would be excluded. The intended places are therefore:

أَلَمْ تَرَى إِلَى الَّذِينَ بَدَّلُوا **نِعْمَتَ** اللهِ كُفْراً وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ (28)

وَآتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا **نِعْمَتَ** اللهِ لا تُحْصُوهَا إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ (34)

The place excluded and written with a round *tā`* in *Sūrah Ibrāhīm* would be:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا **نِعْمَةَ** اللهِ عَلَيْكُمْ إِذْ أَنجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلاءٌ مِنْ رَبِّكُمْ عَظِيمٌ (6)

7) عُقُـودُ الـثَّـانِ هَـمّ – the second place in *Sūrah al-˘Uqūd* i.e. *Sūrah al-Mā`idah* where هَـمّ appears in the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا **نِعْمَتَ** اللهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللهَ وَعَلَى اللهِ فَلْيَتَوَكَّلْ الْـمُؤْمِنُونَ (11)

In the above verse it will be written as flat whereas the place before it and after it will be exluded due to the clause الـثَّـانِ and written as a round *ta`*:

وَاذْكُرُوا **نِعْمَةَ** اللهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللهِ إِنَّ اللهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (7)

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا **نِعْمَةَ** اللهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكاً وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَداً مِنْ الْعَالَمِينَ (20)

TEXT: 96

96) لُـقْـمَـانُ ثُـمَّ فَـاطِـرٌ كَـالـطُّـورِ

عِـمْـرَانَ لَـعْـنَـتَ بِـهَـا وَالـنُّـورِ

8) لُـقْـمَـانُ – in *Sūrah Luqmān* it is written with a flat *tā`*:

أَلَمْ تَرَى أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ **بِنِعْمَتِ** اللهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ (31)

9) فَـاطِـرٌ – in *Sūrah Fāṯir* it is written with a flat *tā`*:

يَا أَيُّهَا النَّاسُ اذْكُرُوا **نِعْمَتَ** اللهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللهِ يَرْزُقُكُمْ مِنْ السَّمَاءِ وَالأَرْضِ لا إِلَهَ إِلاَّ هُوَ فَأَنَّى تُؤْفَكُونَ (3)

10) كَالطُّورِ – as it is written with a flat *tā`* in *Sūrah al-Ṯūr* also:

فَذَكِّرْ فَمَا أَنْتَ **بِنِعْمَتِ** رَبِّكَ بِكَاهِنٍ وَلا مَجْنُونٍ (29)

11) عِمْرَانَ – in *Sūrah Āli ˘Imrān* it is written with a flat *tā`*:

وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعاً وَلا تَفَرَّقُوا وَاذْكُرُوا **نِعْمَتَ** اللهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (103)

In all the places besides the above 11 نِعْمَةَ will be written with a round *tā`*.

3 - لَعْنَت

It is written with a flat *tā`* in 2 places:

1) بِهَا – the pronoun refers to *Sūrah Āli ˘Imrān* before it:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ **لَعْنَتَ** اللهِ عَلَى الْكَاذِبِينَ (61)

It appears twice in *Sūrah Āli ˘Imrān* and the author has not specified which one he refers to. Since Ibn al-Jazarī has not stipulated any clauses we will not be able to assume his statement as being for both places in *Sūrah Āli ˘Imrān* as we have done in the beginning of the chapter when he states وَرَحْمَتُ الزُّخْرُفِ since other scholars like al-Dānī and al-Shāṯibī have specified the first one of *Sūrah Āli ˘Imrān*.

The second place it appears in *Sūrah Āli ˘Imrān* is:

أُوْلَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ **لَعْنَةَ** اللهِ وَالْمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ (87)

2) وَالنُّورِ – and in *Sūrah al-Nūr*:

وَالْخَامِسَةُ أَنَّ **لَعْنَتَ** اللهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ (7)

In all the remaining places besides the above 2 it will be written with a round *tā`*.

TEXT: 97

٩٧) وَامْـرَأَتٌ يُوسُفَ عِمْرَانَ الْقَصَـصْ

تَحْرِيْـمُ مَعْصِيَتْ بِقَـدْ سَمِعْ يُخَـصّ

VOCABULARY

يُخَـصّ – has been specified.

EXPLANATION

4 - امْـرَأَتٌ

It is written with a flat *tā`* in 7 places:

1-2) يُوسُفَ – in *Sūrah Yūsuf*:

وَقَالَ نِسْوَةٌ فِي الْـمَدِينَةِ **امْرَأَتُ** الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبّاً إِنَّا لَنَرَاهَا فِي ضَلالٍ مُبِينٍ (٣٠)

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لله مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ **امْرَأَتُ** الْعَزِيزِ الآنَ حَصْحَصَ الْـحَقُّ أَنَا رَاوَدتُّهُ عَنْ نَفْسِهِ وَإِنَّهُ لَـمِنْ الصَّادِقِينَ (٥١)

3) عِمْرَانَ – in *Sūrah Āli ʿImrān*:

إِذْ قَالَتْ **امْرَأَتُ** عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّراً فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (٣٥)

4) الْقَصَـصْ – in *Sūrah al-Qa<u>s</u>a<u>s</u>*:

وَقَالَتْ **امْرَأَتُ** فِرْعَوْنَ قُرَّةُ عَيْنٍ لِي وَلَكَ لا تَقْتُلُوهُ عَسَى أَنْ يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَداً وَهُمْ لا يَشْعُرُونَ (٩)

5-7) تَحْرِيْـمُ – in *Sūrah al-Ta<u>h</u>rīm*:

ضَرَبَ اللهُ مَثَلاً لِلَّذِينَ كَفَرُوا **امْرَأَتَ** نُوحٍ **وَامْرَأَتَ** لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِـحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنْ اللهِ شَيْئاً وَقِيلَ ادْخُلا النَّارَ مَعَ الدَّاخِلِينَ (١٠)

وَضَرَبَ اللهُ مَثَلاً لِلَّذِينَ آمَنُوا **امْرَأَتَ** فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتاً فِي الْـجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنْ الْقَوْمِ الظَّالِـمِينَ (١١)

In no other place in the Qur`ān besides these 7 places will اِمْرَأَةَ be *mu<u>d</u>āf* (annexed) towards an explicit noun (*ism <u>th</u>āhir*) e.g. ، وَامْرَءَةٌ خَافَتْ

وَامْرَءَةٌ مُؤْمِنَةٌ, or annexed to a pronoun e.g. وَامْرَءَتُهُ قَائِمَةٌ. In the latter cases it will always be written with a round *tā`* when not attached to a pronoun.

Sheikh Mutawallī[151] has mentioned that whenever the word اِمْرَأَةَ appears with her husband then it will be written with a flat *tā`* i.e. اِمْرَءَتُ الْعَزِيز ، اِمْرَءَتُ عِمْرَان ، اِمْرَءَتُ فِرْعَوْن and so on:

وَامْـرَأَةٌ مَـع زَوْجِـهَا قَـدْ ذُكِـرَتْ .. فَـهَـاؤُهَـا بِالـتَّاءِ رَسْـماً وَرَدَتْ

5 - مَعْصِيَتْ

مَعْصِيَتْ بِقَـدْ سَمِعْ يُخَـصّ – it is also written as a flat *tā`* in the word مَعْصِيَتْ which is parculiar to *Sūrah al-Mujādalah*, alluded to in this line by بِقَـدْ سَمِعْ i.e. that *sūrah* which starts with قَدْ سَمِعَ اللهُ :

أَلَمْ تَرَى إِلَى الَّذِينَ نُهُوا عَنْ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالإِثْمِ وَالْعُدْوَانِ **وَمَعْصِيَتِ** الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلا يُعَذِّبُنَا اللهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَبِئْسَ الْـمَصِيرُ (8) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلا تَتَنَاجَوْا بِالإِثْمِ وَالْعُدْوَانِ **وَمَعْصِيَتِ** الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللهُ الَّذِي إِلَيْهِ تُحْشَرُونَ (9)

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151 Mu<u>h</u>ammad ibn A<u>h</u>mad al-Mutawallī. Some also referred to him as al-Mutawallā instead of al-Mutawallī. He was born in Cairo in 1248 A.H./1832 C.E. Others say 1249 A.H./1833 C.E. and 1230 A.H./1815 C.E. Al-Mutawallī was blind. Some say he could see as a child, but due to sickness, later became blind. He was short, with a prominent chest and hunchbacked. One of his most outstanding qualities was that of humility and piety. After memorizing the Qur`ān, he joined the Azhar University and studied many Islamic sciences, concentrating on Qur`ānic studies and *qirā`āt*. He memorized many books on *qirā`āt* and *rasm*, so much so that he surpassed many of his contemporaries, being nicknamed Ibn al-Jazarī al-<u>S</u>aghīr (the small Ibn al-Jazarī). His contemporaries, like Makkī Na<u>s</u>r al-Juraysī and <u>H</u>asan al-Juraysī al-Kabīr read to al-Mutawallī after they read to his teacher, A<u>h</u>mad al-Durrī al-Tihāmī. He became the *Sheikh al-Qurrā`* of all Egypt in 1293 A.H./1876 C.E. His students include <u>H</u>asan al-Juraysī al-Kabīr, ˇAbd al-Fattā<u>h</u> Hunaydī, Khalīl Ghunaym al-Janāyinī and Ya<u>h</u>yā al-Kutbī. He died on a Thursday, 11 of *Rabīˇ al-Awwal*, 1313 A.H./1 September 1895 C.E., and was buried in Qarāfah. See *Al-Imam al-Mutawallī wa Juhūdū fī ˇilm al-Qirā`āt* by Sheikh Ibrāhīm al-Dousary. *Hidāyah al-Qārī* Vol. 2 pg. 698, *Imtāˇ al-Fu<u>d</u>alā`* Vol. 4 pg. 30.

Since Ibn al-Jazarī has not specified which مَعْصِيَتْ in the *sūrah* it will include both. This word appears no where else in the Qur`ān.

TEXT: 98

98) شَـجَـرَتَ الدُّخَـانِ سُـنَّـتْ فَـاطِـرِ
كُـلًا وَالاَنْـفَـالِ وَأُخْـرَى غَـافِـرِ

VOCABULARY

كُـلًا – refers to all i.e. all the places it is found in that *sūrah.*

EXPLANATION

6 - شَـجَـرَتْ

شَـجَـرَتَ الدُّخَـانِ – the word شَـجَـرَتْ which comes in *Sūrah al-Dukhān* is written with a flat *tā*`:

إِنَّ **شَجَرَتَ** الزَّقُّومِ (43) طَعَامُ الأَثِيمِ (44)

By adding the clause الدُّخَـانِ, Ibn al-Jazarī excludes all the other places where شَـجَـرَتْ appears in the Qur`ān, as in *Sūrah Ṯāhā* and *Sūrah al-Ṣāffāt*:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى **شَجَرَةِ** الْـخُلْدِ وَمُلْكٍ لا يَبْلَى (120)

أَذَلِكَ خَيْرٌ نُزُلاً أَمْ **شَجَرَةُ** الزَّقُّومِ (62)

7 - سُـنَّـتْ

سُنَّتْ فَاطِرِ كُلًّا – in all the places of *Sūrah Fātir* the word سُنَّتْ will be written with a flat *tā*`:

اسْتِكْبَاراً فِي الأَرْضِ وَمَكْرَ السَّيِّئِ وَلا يَحِيقُ الْـمَكْرُ السَّيِّئُ إِلاَّ بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلاَّ **سُنَّتَ** الأَوَّلِينَ فَلَنْ تَجِدَ **لِسُنَّتِ** اللهِ تَبْدِيلاً وَلَنْ تَجِدَ **لِسُنَّتِ** اللهِ تَحْوِيلاً (43)

وَالاَنْـفَـالِ – it is also written with a flat *tā*` in *Sūrah al-Anfāl*:

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ **سُنَّتُ** الأَوَّلِينَ (38)

وَأُخْـرَى غَـافِـرِ – it is also written with a flat *tā`* in the last verse of *Sūrah Ghāfir* (*Sūrah Mu`min*):

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَـمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ (85)

The word سُنَّتْ only appears once in *Sūrah Ghāfir*. When Ibn al-Jazarī states وَأُخْـرَى غَـافِـرِ, one should not understand the second or last سُنَّتْ in this *sūrah* is with a flat *tā`*. Ibn al-Jazarī actually refers to the end or the last verse of *Sūrah Ghāfir* where this word is found.

TEXT: 99

99) قُـرَّتُ عَيْـنٍ جَـنَّـتٌ فِـي وَقَـعَـتْ

فِطْـرَتْ بَقِـيَّـتْ وَابْـنَتٌ وَكَلِـمَـتْ

EXPLANATION

8 - قُـرَّتُ

قُـرَّتُ عَيْـنٍ – the word قُـرَّتُ, when it appears with عَيْـنٍ, is written with a flat *tā`*. This is only one place in the Qur`ān, *Sūrah al-Qaṣaṣ*:

وَقَالَتْ امْرَأَةُ فِرْعَوْنَ **قُرَّتُ عَيْنٍ** لِي وَلَكَ لا تَقْتُلُوهُ عَسَى أَنْ يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَداً وَهُمْ لا يَشْعُرُونَ (9)

Wherever else it comes it will be written with a round *tā`*, like in *Sūrah al-Furqān* and *Sūrah al-Sajdah*:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا **قُرَّةَ** أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَاماً (74)

فَلا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ **قُرَّةِ** أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (17)

These are in fact the only 3 places in the Qur`ān where one would find the word قُـرَّتُ.

9 - جَـنَّـتٌ

جَـنَّـتٌ فِـي وَقَـعَـتْ – the word جَـنَّـت when it appears in *Sūrah al-Wāqi˘ah,* is with a flat *tā`*:

فَرَوْحٌ وَرَيْحَانٌ **وَجَنَّتُ** نَعِيمٍ (89)

By restricting it to *Sūrah al-Wāqi˘ah*, wherever else it appears in the Qur`ān it will be written with a round *tā`*, as in *Sūrah al-Furqān* and *Sūrah al-Shu˘ārā`*:

قُلْ أَذَلِكَ خَيْرٌ أَمْ **جَنَّةُ** الْـخُلْدِ الَّتِي وُعِدَ الْـمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيراً (15)

وَاجْعَلْنِي مِنْ وَرَثَةِ **جَنَّةِ** النَّعِيمِ (85)

10 - فِطْـرَتْ

Ibn al-Jazarī has not mentioned where it appears since it comes only once in the Qur`ān, in *Sūrah al-Rūm*:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً **فِطْرَتَ** اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لا تَبْدِيلَ لِـخَلْقِ اللهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ (30)

11 - بَقِـيَّـتْ

بَقِـيَّـتْ – it is written with a flat *tā`* in one place, *Sūrah Hūd*:

بَقِيَّتُ اللهِ خَيْرٌ لَكُمْ إِنْ كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ (86)

Some have criticized Ibn al-Jazarī for not specifying which بَقِـيَّـتْ he is referring to since it also comes in *Sūrah al-Baqarah* and another time in *Sūrah Hūd*:

وَقَالَ لَـهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمْ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ **وَبَقِيَّةٌ** مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلائِكَةُ إِنَّ فِي ذَلِكَ لآيَةً لَكُمْ إِنْ كُنتُمْ مُؤْمِنِينَ (248)

فَلَوْلا كَانَ مِنْ الْقُرُونِ مِنْ قَبْلِكُمْ أُوْلُوا **بَقِيَّةٍ** يَنْهَوْنَ عَنْ الْفَسَادِ فِي الأَرْضِ إِلاَّ قَلِيلاً مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ (116)

However, the latter two places, being *munawwan* are excluded from our discussion since they are not annexed (*mudāf*) towards anything, and therefore always written with a round *tā`*.

12 - ابْـنَت

وَابْـنَتُ – it appears only once in the Qur`ān, being written with a flat *tā`*, in *Sūrah al-Tahrīm*:

وَمَرْيَمَ **ابْنَتَ** عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ (12)

13 - كَلِـمَـتْ

كَلِـمَـتْ – وَكَلِـمَـتْ أَوْسَطَ الاَعْرَافِ is written with a flat *tā`* in the middle of *Sūrah al-Aˇrāf*:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ **كَلِمَتُ** رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ (137)

Wherever else it appears it will be with a round *tā`*, as in *Sūrah al-Toubah* and *Sūrah al-Fath*:

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لا تَحْزَنْ إِنَّ اللهَ مَعَنَا فَأَنزَلَ اللهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ **كَلِمَةَ** الَّذِينَ كَفَرُوا السُّفْلَى **وَكَلِمَةُ** اللهِ هِيَ الْعُلْيَا وَاللهُ عَزِيزٌ حَكِيمٌ (40)

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمْ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ **كَلِمَةَ** التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللهُ بِكُلِّ شَيْءٍ عَلِيماً (26)

The word كَلِـمَـتْ only appears once in *Sūrah al-Aˇrāf*. When Ibn al-Jazarī mentions أَوْسَطَ الاَعْرَافِ, he merely indicates as to where it appears in the *sūrah*, as he has done when he mentions وَأُخْــرَى غَـافِــرِ.

In *Mourid al-Tham`ān*, al-Kharrāz has mentioned *ikhtilāf* in كَلِـمَـتْ i.e. in some *masāhif* it was written with a flat *tā`* and in others with a round *tā`*. He indicates that Abū Dāwūd Sulaymān ibn Najāh has given preference to it being written with a round *tā`* in his book *al-Tanzīl*, while Abū ˇAmr al-Dānī mentions the difference without given preference to any one of the two opinions:

. . . وَفِي الْأَعْـرَافِ ❋ كَـلِـمَـتٌ جَـاءَتْ عَـلىٰ خِـلَافِ

فَرَجَّحَ التَّنْزِيلُ فِيهَا الْـهَاءَ ❋ وَمُـقْـنِـعٌ حَكَاهُـمَا سَوَاءَ

Most scholars have given preference to it being written with a flat *tā`*. They include Imam Shā*t*ibī in his *˘Aqīlah*, Ibn al-Jazarī by only mentioning it being written with a flat *tā`*, Al-*S*afāqusī,[152] A*h*mad al-Bannā al-Dimyā*t*ī amongst others.[153]

TEXT: 100

100) أَوْسَطَ الاَعْرَافِ وَكُلٌّ مَا اخْتُلِفْ

جَمْعًا وَفَرْدًا فِيْهِ بِالتَّاءِ عُرِفْ

TRANSLATION

…And the middle of (*Sūrah*) *al-A˘rāf*. And all the places in which theres difference of opinion regarding its plural or singular (form), it will be known (written) with a *tā`* (open/flat *tā'*).

VOCABULARY

وَكُلّ – and all.

مَا اخْتُلِفْ – in which there is difference of opinion (*ikhtilāf*).

جَمْعًا – (being read) as plural.

وَفَرْدًا – (being read) as singular.

بِالتَّاءِ عُرِفْ – is known with a *tā`* i.e. it is written with a flat *tā`*.

EXPLANATION

Thusfar we have discussed 13 words which appear in 41 different places in the Qur`ān. Between the 10 *qurrā`*, Ibn Kathīr, Abū ˘Amr,

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[152] He was born in 1093 A.H./1682 C.E. His full name is ˘Ali ibn Sālim ibn Mu*h*ammad ibn Sālim ibn A*h*mad ibn Sa˘īd. He traveled to Egypt which was the centre of learning during that time and studied by many of the *shuyūkh* there, including ˘Ali al-Shabrāmallisī and Mu*h*ammad Afrāni al-Sūsī who had settled in Egypt. Both are considered as his teachers in the field of *qirā`āt. Ghayth al-Naf˘* was authored by the sheikh in the seven *qirā`āt*. It is one of the most outstanding works in *qirā`āt* of the later scholars. He died in *S*afāqus in 1117 A.H./1705 C.E. See *Imtā˘ al-Fu*d*alā'* Vol 2 pg. 241.

[153] *Hidāyah al-Qārī* Vol. 2 pg. 467

Kisā`ī and Yaˇqūb stop on these words with a *hā`* while the remaining *qurrā`* will stop with a *tā`*.

Thereafter Ibn al-Jazarī explains a precept that wherever the *qurrā`* have difference as to whether the word is read as singular or plural, it will be written with a flat *tā`*. This is found in 7 words which come in 12 places in the Qur`ān.[154]

[154] Check for my explanation of these words on page 198.

بَابُ هَمْزِ الوَصْلِ

The reciter is either stopping or starting. When he stops he reads a *sukūn*, and when he starts he reads a *h̲arakah* since it is impossible to start with a *sukūn* in the Arabic language. If the word that he starts from has a *h̲arakah* then no obscurity remains as to how it will be read. However, certain words have a *sukūn* at its beginning, and as such, a temporary *hamzah* is added before it to start recitation from. In this chapter the author explains what *h̲arakah* will be read on this temporary *hamzah*.

Thus, the *hamzahs* in the Qur`ān are of two types:
1) *Hamzah al-was̲l* – the temporary *hamzah*
2) *Hamzah al-qat̲˘* – the permanent *hamzah*

Hamzah al-was̲l is read when starting from the word, but when joining it to what is before it, then it will not be read eg. قُلِ الْـحَمْدُ للهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفٰى. The *hamzah* at the beginning of اَلْـحَمْدُ, اَلَّذِينَ and اِصْطَفٰى are temporary. They are read when starting from the beginning of these particular words, but will not be read if joined to the words before them.

Hamzah al-qat̲˘ is read under all circumstances, during *was̲l* or *waqf* e.g. أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَاهُ. The *hamzah* of أَمَرَ, أَلَّا, إِلَّا, and إِيَاهُ are permanent. They are read in all circumstances.[155]

Abū Bakr ibn al-Jazarī and T̲āsh Kubrī Zādah says that because the temporary *hamzahs* appear less than permanent *hamzahs*, therefore the author explains the rules regarding them since there are fewer rules to

[155] An easy way to check whether it is *hamzah al-was̲l* or *hamzah al-qat̲˘* is to attach a *wāw* to the word. If the *hamzah* is not read after attaching the *wāw* then it is *hamzah al-was̲l* e.g. وَالْـحَمْدُ, وَالَّذِينَ, وَاصْطَفٰى, and if the *hamzah* is still read after attaching the *wāw* then it is *hamzah al-qat̲˘* e.g. وَأَمَرَ, وَأَلَّا, وَأُذِنَ, وَإِيَّاكَ.

discuss.[156] Mullā ˘Ali al-Qārī offers that in reality there are more temporary *hamzahs* than permanent *hamzahs*. The reason why the author explains the rules regarding the *hamzah al-wa<u>s</u>l* is that the rules regarding them are clearer in contrast to the *hamzah al-qa<u>t</u>˘*.[157]

TEXT: 101

١٠١) وَابْدَأْ بِهَمْزِ الْوَصْـلِ مِـنْ فِعْـلٍ بِضَـمّ
إنْ كَـانَ ثَالِـثٌ مِـنَ الفِـعْـلِ يُـضَـمّ

TRANSLATION

And start the temporary *hamzah* of the verb with a *<u>d</u>ammah* if the third (letter) of the verb has a *<u>d</u>ammah*.

VOCABULARY

ابْدَأ – start, begin.

هَمْزِ الْوَصْـلِ – temporary *hamzah.*

فِعْـلٍ – a verb.

بِضَـمّ – with a *<u>d</u>ammah.*

ثَالِـثٌ – third. Here it refers to the third letter of a verb.

يُـضَـمّ – has a *<u>d</u>ammah.*

EXPLANATION

The question of what *<u>h</u>arakah* is given to the *hamzah al-wa<u>s</u>l* is dicussed here. If it is a verb, then the reciter has to check the third letter of that verb. If it has a *<u>d</u>ammah*, he will read the *hamzah al-wa<u>s</u>l* with a *<u>d</u>ammah* e.g. وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ ,هُنَالِكَ ابْـتُـلِيَ الْـمُؤْمِنُونَ ,اُتْلُ مَا أُوحِيَ إِلَيْكَ ,اُدْعُ إِلَى سَبِيلِ رَبِّكَ ,اُنْظُرُوا إِلَى ثَمَرِهِ ,كَشَجَرَةٍ خَبِيثَةٍ اجْـتُـثَّتْ ,بِمَا اسْتُحْفِظُوا.

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[156] *Al-<u>H</u>awāshī al-Mufhimah* pg. 301, <u>T</u>āsh Kubrī Zādah pg. 304

[157] *Al-Jawāhir al-Naqiyyah* pg. 274, *Mina<u>h</u> al-Fikriyyah* pg. 340

However, if the third letter does not originally have a *d̲ammah* then the *hamzah al-was̲l* will not be read with a *d̲ammah*. This is found in 5 places:

1) ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُون – *Sūrah Yūnus*, 71

2) فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا – *Sūrah al-Kahf*, 21

3) وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُون – *Sūrah al-H̲ijr*, 65

4) وَانْطَلَقَ الْـمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَى آلِـهَتِكُم – *Sūrah S̲ād*, 6

5) ثُمَّ ائْـتُوا صَفًّا – *Sūrah T̲āhā*, 64

These words were originally اِقْضِيُوا ,اِبْنِيُوا ,اِمْضِيُوا ,اِمْشِيُوا ,اِئْـتِـيُوا. As can be noticed, the third letter in these words originally has a *kasrah* and not a *d̲ammah*. Therefore, when the reciter starts from them he will not read a *d̲ammah*. These are considered the only examples of this in the Qur`ān.

TEXT: 102

١٠٢) وَاكْسِرْهُ حَـالَ الْكَسْرِ وَالْفَتْـحِ وَفِـي

الَاسْمَـاءِ غَيْـرَ الـلاَّمِ كَسْرُهَـا وَفِــي

TRANSLATION

And give it (the *hamzah*) a *kasrah* when it (the third letter) has a *kasrah* or *fat̲hah*, and in nouns – excluding (those nouns with) the *lām al-ta˘rīf* – its *kasrah* is complete.

VOCABULARY

اكْسِرْهُ – give it (the *hamzah*) a *kasrah*.

حَـالَ – condition.

الَاسْمَـاء – nouns.

وَفِــي – it appears to be a preposition which means in. This is the preference of Ṯāsh Kubrī Zādah.[158] Other commentators say that it is actually وَفِـيٌّ, which means complete.[159]

EXPLANATION

If the third letter of the verb has a *kasrah* or a *fatḫah* then the *hamzah al-waṣl* will get a *kasrah* e.g. إِذَا السَّمَاءُ ,إِنِ ارْتَبْتُم ,فَلَمَّـا اعْتَزَلَـهُم ,اعْلَمُوا ,اذْهَب ,اضْرِب انْطَلِقُوا ,وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا ,وَأَمَّا الَّذِينَ ابْيَضَّتْ ,قَالُوا اطَّـيَّرْنَا ,انْفَطَرَتْ.

Thereafter the author discusses the *hamzah al-waṣl* in nouns (وَفِــي الاَسْمَـاءِ). The *hamzah al-waṣl* found in nouns is of two types:

1) *Qiyāsī* – follow a certain pattern: they are found in verbal nouns (مَصَادِر) of 5 or 6 root letters e.g. وَاخْتِلَافِ الَّيْلِ ,لَا انْفِصَامَ لَـهَا ,ذُوا انْتِقَامٍ ,افْتِرَاءً ,ابْتِغَاءَ ,وَالنَّهَارِ ,اسْتِكْبَارًا ,اسْتِبْدَال.

2) *Samāˇī* – do not follow a pattern: they are restricted to 10 words, of which 7 are found in the Qur`ān e.g. اِبْنَة ,ابْن ,اسْم. Ibn al-Jazarī mentions all 7 words in the next line.[160]

The *hamzah al-waṣl* in both these types of nouns will be read with a *kasrah*. This is what is meant by the author's statement: كَسْرُهَـا وَفِــي.

However, the author excludes those nouns which are written with a *lām al-taˇrīf* e.g. اَلْكِتَابُ ,اَلْـمُتَّقِينَ ,اَلصَّلوٰةَ ,اَلشَّمْسُ. This is what is intended by his statement: غَيْـرَ الـلاَّمِ. Though commentators have explained that a *fatḫah* will be read on words with a *lām al-taˇrīf*, the author has not mentioned it in his *Jazariyyah*. This is probably due to it being well

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[158] Ṯāsh Kubrī Zādah pg. 302-303

[159] *Al-Daqā'iq al-Muḫkamah* pg. 71

[160] According to Mullā ˇAli al-Qārī the author's statement وَفِي الاَسْمَاءِ only refers to the nouns mentioned in the following line i.e. the *hamzah al-waṣl* found in verbal nouns are not intended by the author at all. See *Minaḫ al-Fikriyyah* pg. 344-345.

known, or the fact that he had discussed when a *ḏammah* should be read on the *hamzah al-waṣl* and when a *kasrah* should be read on it. The only other *ḫarakah* remaining is the *fatḫah*, which will be read on the *lām al-tārīf*. Allah knows best.

TEXT: 103

103) ابْـنٍ مَـعَ ابْـنَـتٍ امْـرِئٍ وَاثْـنَـيْـنِ
وَامْـــرَأةٍ وَاسْـــمٍ مَـعَ اثْـنَـتَـيْـنِ

VOCABULARY

ابْـنٍ – son.

ابْـنَـتٍ – daughter.

امْـرِئٍ – man, person.

اثْـنَـيْـنِ – two (masculine).

امْـــرَأةٍ – female, wife.

اسْـــمٍ – name.

اثْـنَـتَـيْـنِ – two (feminine).

EXPLANATION

In this line the 7 nouns which are *samāʿī* are given. Examples of them in the Qur`ān are as follows:

عِيسَى ابْنَ مَرْيَم – ابْـنٍ

وَمَرْيَمَ ابْنَتَ عِمْرَان – ابْـنَـتٍ

إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَد – امْـرِئٍ

ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ – اثْـنَـيْـنِ

اِمْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ – امْـــرَأةٍ

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى – اسْـــمٍ

فَإِنْ كَانَتَا اثْـنَـتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَك – اثْـنَـتَـيْـنِ

The 3 other nouns which are *samā`ī* and not found in the Qur`ān are:

1) اِبْنُمٌ – this is another dialect of ابْـنٍ, bearing the same meaning.

2) اَيْمُنٌ – it somtimes appears as اَيْم and is used when taking an oath e.g. اَيْمُ اللهِ.

3) اِسْتٌ – backside

The *hamzah al-wasl* in these is also started with a *kasrah* except in اَيْمُنٌ which is also allowed to be read with a *fatḫah*.

بَابُ الوَقْفِ عَلَى أَوَاخِرِ الْكَلِمِ

In the chapter بَابُ الْوَقْفِ وَالْإِبْتِدَاء the author discussed the places where *waqf* should be made. In this chapter he deliberates the manner in which *waqf* should be considering the *harakah* on the last letter - either a *fathah, dammah* or *kasrah*.

Therefore, considering the *harakah* of the last letter *waqf* is of 3 types:
1) *Waqf* with *iskān*
2) *Waqf* with *roum*
3) *Waqf* with *ishmām*

TEXT: 104

104) وَحَاذِرِ الْوَقْفَ بِكُلِّ الحَرَكَهْ
إِلاَّ إِذَا رُمْتَ فَبَعْضُ الحَرَكَهْ

TRANSLATION

And beware of stopping with a complete *harakah*, except if you making *roum*, then (read) part of the *harakah*.

VOCABULARY

حَاذِرِ – beware, take precaution, be cautious.

رُمْتَ – if you going to make *roum* i.e *waqf* with *rowm.*

EXPLANATION

When the author says وَحَاذِرِ الْوَقْفَ بِكُلِّ الحَرَكَهْ, beware of stopping with a complete *harakah*, two things are understood:
1) One may stop by giving the last letter a *sukūn*
2) One may stop by reading the last *harakah* partially

Since it is not allowed to stop with a complete *harakah* as such, when stopping on العَالَمِينَ, الرَّحِيمِ, نَسْتَعِينُ, and so on, the *fathah*, *dammah* and *kasrah* of the last letters are not read. Instead, they are given a *sukūn*.

This is called *waqf* with *iskān*.[161] It may be done whether the last letter has a *fat<u>h</u>ah, <u>d</u>ammah,* or *kasrah*.

In the second half of the line the author discusses stopping while reading the last *<u>h</u>arakah* partially. This is called *roum,* which literally means to request. Others have defined *roum* as the lowering of the voice when reading the *<u>h</u>arakah,* so much so that only those close to you are able to hear it.

In the next line the author explains those *<u>h</u>arakāt* upon which *roum* is not allowed.

TEXT: 105

105) إِلاَّ بِفَتْحٍ أَوْ بِنَصْبٍ وَأَشِمّ

إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمّ

TRANSLATION

Except on a *fat<u>h</u>ah* or *na<u>s</u>b*. And apply *ishmām* by indicating to a *<u>d</u>ammah* upon a (word which has a) *raf˜* or *<u>d</u>ammah*.

VOCABULARY

أَشِمّ – make/apply *ishmām.*

EXPLANATION

Roum is not allowed on a word which has a *fat<u>h</u>ah* or *na<u>s</u>b*. The difference between *fat<u>h</u>ah* and *na<u>s</u>b* is that the former indicates to a word which is undeclinable (*mabnī*) while the latter indicates to that which is declinable (*mu˜rab*).

Ishmām may also be made during *waqf,* but only on a *<u>d</u>ammah* or *raf˜*. The difference between the two is that the former indicates that which is undeclinable and the latter to that which is declinable.

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[161] *Iskān* means to make a letter *sākin*.

Ishmām literally means to give off a smell or trace. Technically it is the rounding of the lips, like when reading a *d̲ammah*, soon after the *sukūn* of the last letter has been read. There is no *h̲arakah* that is read when making *ishmām*.

الخَاتِمَةُ

TEXT: 106

106) وَقَـد تَّـقَـضَّـى نَظْـمِـيَ الـمُقَـدِّمَـهْ

مِـنِّـي لِـقَـارِئِ الـقُـرْانِ تَـقْـدِمَـهْ

TRANSLATION

Indeed my poem, the *Muqaddimah* has ended. (It is) a gift from me to the reciter of the Qur`ān.

VOCABULARY

تَّـقَـضَّـى – end.

نَظْـمِـيَ – my poem.

تَـقْـدِمَـهْ – gift.

TEXT: 107

107) [أَبْـيَاتُهَـا قَـافٌ وَزَايٌ فِـي الْـعَـدَدْ

مَـنْ يُحْسِـنِ التَّجْوِيـدَ يَظْفَـرْ بِالرَّشَـدْ]

TRANSLATION

Its verses are *qāf* (100) and *zāy* (7) in number. He who excels in *tajwīd* succeeds with integrity.

VOCABULARY

أَبْـيَاتُهَـا – Its verses.

الْـعَـدَدْ – in number/amount.

يُحْسِـنِ – does well, excellently.

يَظْفَـرْ – succeed, triumphant.

بِالرَّشَـدْ – integrity, honour.

EXPLANATION

The numerical value of the *qāf* is 100 and of the *zāy* is 7.[162] This indicates towards the number of lines in this poem, 107. However, manuscript copies of the *Muqaddimah* do not have this line in it.

TEXT: 108

108) وَالْـحَـمْـدُ لله لَــهَــا خِــتَــامُ

ثُــمَّ الــصَّــلاَةُ بَــعْــدُ وَالــسَّــلاَمُ

TRANSLATION

All praise is due to Allah upon its completion, then salutations and thereafter peace. . .

VOCABULARY

خِــتَــامُ – end, conclusion.

TEXT: 109

109) عَـلَـى النَّــبِــيِّ الْمُـصْـطَـفَـى وَآلِــهِ

وَصَــحْــبِــهِ وتَــابِـعِــي مِـنْـوَالِــهِ

TRANSLATION

Upon the Chosen Prophet, his family, his Companions, and the followers of his ways.

VOCABULARY

مِـنْـوَالِــهِ – way, manner, mode.

EXPLANATION

The two lines which are in brackets are not found in manuscript copies of the *Muqaddimah*, nor in early commentaries of this book, like the commentary of Abū Bakr ibn al-Jazarī and ˇAbd al-Dā`im al-Azharī,

162 Refer to book two for the numerical value of all the letters.

the student of Ibn al-Jazarī. They were probably added by later scholars, as ˘Abd al-Dā`im has added a line at the end of his commentary. Allah knows best.

This English commentary of the *Jazariyyah* was completed on the 23 of April, 2009, on the eve of Jumu˘ah. I pray that Allah benefits all who read it, and may it add weight to my scale on the Day of Judgment. May Allah accept my humble efforts.

❇❇❇❇

The hā` al-tānīth which differs in plurality or singularity amongst the Qurrā`

Ibn al-Jazarī hints at them when he states:

. . .   وَكُلُّ مَا اخْتُلِفْ ❋ جَمْعًا وَفَرْدًا فِيْهِ بِالتَّاءِ عُرِفْ

These places of *ikhtilāf* are restricted to 7 words, found in 12 places in the Qur`ān. Sheikh Mutawallī explains them as follows:

وَكُلُّ مَا فِيهِ الْخِلَافُ يَجْرِي ❋ جَمْعاً وَفَرْداً فَبِتَاءٍ فَادْرِ

وَذَا: جِمَالَاتٌ، وَءَايَاتٌ أَتىٰ ❋ فِي يُوسُفَ وَالْعَنْكَبُوتِ يَا فَتىٰ

وَكَلِمَاتُ وَهْوَ فِي الطَّوْلِ مَعَ ❋ أَنْعَامِهِ ثُمَّ بِيُونُسَ مَعَا

وَالْغُرُفَاتِ فِي سَبَأْ، وَبَيِّنَتْ ❋ فِي فَاطِرٍ، وَثَمَرَاتٍ فُصِّلَتْ

غَيَابَاتِ الْجُبِّ، وَخُلْفُ ثَانِي ❋ يُونُسَ وَالطَّوْلِ فَعِ الْمَعَانِي

1 - جِمَالَاتٌ

It appears in one place in the Qur`ān, *Sūrah al-Mursalāt*:

كَأَنَّهُ **جِمَالَتٌ** صُفْرٌ (33)

2 - ءَايَاتٌ

It occurs in two places, *Sūrah Yūsuf* and in *Sūrah al-˘Ankabūt*:

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ **آيَاتٌ** لِلسَّائِلِينَ (7)

وَقَالُوا لَوْلا أُنْزِلَ عَلَيْهِ **آيَاتٌ** مِنْ رَبِّهِ قُلْ إِنَّمَا الآيَاتُ عِنْدَ اللهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ (50)

3 - كَلِمَات

It appears in 4 places, *Sūrah al-An˘ām*:

وَتَمَّتْ **كَلِمَتُ** رَبِّكَ صِدْقاً وَعَدْلاً لا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ (115)

It appears twice in *Sūrah Yūnus*:

كَذَلِكَ حَقَّتْ **كَلِمَتُ** رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لا يُؤْمِنُونَ (33)

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ **كَلِمَتُ** رَبِّكَ لا يُؤْمِنُونَ (96)

It occurs once in *Sūrah Ghāfir* (*Sūrah al-Toul*):

وَكَذَٰلِكَ حَقَّتْ **كَلِمَتُ** رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ (6)

In the second place of *Sūrah Yūnus* and in *Sūrah al-Toul* there is difference in the various *masāhif*, some writing it with a flat *tā`* while others with a round *tā`*. Sheikh Mutawallī refers to this in the last line of his poem. Ibn Yālūshah mentions that in *Sūrah al-Toul* most *masāhif* have it with a flat *tā`*. Regarding *Sūrah Yūnus*, in the Iraqi *masāhif* it is with a round *tā`* while in the Shāmi and Medinite *masāhif* it is with a flat *tā`*. The majority, including Ibn al-Jazarī, gives preference to it being written with a flat *tā`*, which is also supported by Imam Shātibī in *al-˘Aqīlah*.

4 - الْـغُرُفَـاتِ

It occurs in *Sūrah Saba`*:

وَمَا أَمْوَالُكُمْ وَلا أَوْلادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَى إِلاَّ مَنْ آمَنَ وَعَمِلَ صَالِحاً فَأُوْلَئِكَ لَـهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي **الْغُرُفَاتِ** آمِنُونَ (37)

5 - بَـيِّـنَـتْ

It appears in *Sūrah Fātir*:

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمْ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللهِ أَرُونِي مَاذَا خَلَقُوا مِنْ الأَرْضِ أَمْ لَـهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَاهُمْ كِتَاباً فَهُمْ عَلَى **بَيِّنَتٍ** مِنْهُ بَلْ إِنْ يَعِدُ الظَّالِـمُونَ بَعْضُهُمْ بَعْضاً إِلاَّ غُرُوراً (40)

6 - ثَـمَـرَاتٍ

It occurs in *Sūrah Fussilat*:

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ **ثَمَرَاتٍ** مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَى وَلا تَضَعُ إِلاَّ بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي قَالُوا آذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ (47)

7 - غَـيَابَـاتِ

It appears twice in *Sūrah Yūsuf*:

قَالَ قَائِلٌ مِنْهُمْ لا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي **غَيَابَتِ** الْـجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنتُمْ فَاعِلِينَ (10)

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي **غَيَابَتِ** الْـجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لا يَشْعُرُونَ (15)

It can be noticed that of these 7 words, 2 are annexed to an explicit noun while the remaining 5 are not. Those which are annexed are كَـلِمَـات and غَـيَابَـاتِ.

Difference between Qurrā`	Sūrah	Verse	Word	No.
Hafs, Hamzah and Kisā`ī reads it as singular	Al-Mursalāt	كَـأَنَّـهُ جِـمَـالَـتٌ صُفْرٌ (33)	جِـمَالَاتٌ	1
Ibn Kathīr reads it as singular	Yūsuf	لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ (7)	ءَايَاتٌ	2
Ibn Kathīr, Shu˘bah, Hamzah and Kisā`ī reads it as singular	Al-˘Ankabūt	وَقَالُوا لَوْلا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ (50)		
The Kūfis read it as singular	Al-An˘ām	وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً (115)	كَـلِمَـات	3
All besides Nāfi˘ and Ibn ˘Āmir read it as singular	Yūnus	كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا (33)		
All besides Nāfi˘ and Ibn ˘Āmir read it as singular	Yūnus	إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لا يُؤْمِنُونَ (96)		
All besides Nāfi˘ and Ibn ˘Āmir read it as singular	Ghāfir	وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا (6)		
Hamzah reads it as singular	Saba`	وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ (37)	الْـغُرُفَـاتِ	4
Ibn Kathīr, Abū ˘Amr, Hafs and Hamzah reads it as singular	Fātir	فَهُمْ عَلَى بَيِّنَتٍ مِنْهُ (40)	بَـيِّـنَـتْ	5
Ibn Kathīr, Abū ˘Amr, Shu˘bah and Hamzah read it as singular	Fussilat	وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا (47)	ثَـمَـرَاتٍ	6
All besides Nāfi˘ read it as singular	Yūsuf	وَأَلْقُوهُ فِي غَيَابَتِ الْـجُبِّ (10)	غَـيَابَـاتِ	7
All besides Nāfi˘ read it as singular	Yūsuf	وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْـجُبِّ (15)		

Those *qurrā`* not mentioned in the table will read it as plural.

Hafs will stop on all these words with a *tā`* since Ibn al-Jazarī indicates that they are written with a flat *tā`*. Concerning the places of *ikhtilāf* in *Sūrah Yūnus* and *Ghāfir*, if we consider it being written with a flat *tā`* then Hafs will stop on it with a *tā`* and if we consider it being with a round *tā`* he may stop on it with a *hā`* also - in spite of those who argue that he was from Iraq and therefore should stop according to the *rasm* of the *mushaf* of Iraq.[163] Allah knows best.

Miscellaneous words

In يَا أَبَتِ, wherever it comes in the Qur`ān, Ibn Kathīr and Ibn ˘Āmir will stop on it with a *hā`*.

In هَيْهَاتَ (*Sūrah al-Mu`minūn*) Bazzī and Kisā`ī will stop with a *hā`*.

In مَرْضَات, wherever it comes, لَاتَ of لَاتَ حِينَ (*Sūrah Sād*), اللَّاتَ (*Sūrah al-Najm*) and ذَاتَ when it comes with بَهْجَة (*Sūrah al-Naml*) Kisā`ī stops with a *hā`*.

The remaining *qurrā`* will stop on all these words with a *tā`*. Sulaymān Murād says:

وَقِفْ بِتَاءٍ يَا أَبَتْ وَلَاتَا ❋ هَيْهَاتَ مَرْضَاتَ وَذَاتَ اللَّاتَا

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